

# FREE TRADE.

OR,

## THE MEANES TO MAKE TRADE FLORISH.

WHERBIN,

The Causes of the Decay  
of *Trade* in this *Kingdome*,  
are discouered:

And the Remedies also to remooue  
the same, are represented.

---

*The second Edition with some Addition.*

---

### PROPERTIVS.

*Nanita de ventis, de tauris narrat arator:  
Enumerat miles vulnera, pastorones.*

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### LONDON,

Printed by John Legatt, for Simon Waterson,  
dwelling in Paules Church-yard  
at the Signe of the Crowne.

1622.



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# TO THE PRINCE.

SIR,

**V**OVR HIGH-  
NES is no leſſe  
Happy to bee  
the SONNE of  
ſo great a KING, then to be  
the Heire apparent of ſo  
many Kingdomeſ. In  
A 2 the

To The

*the one, rare endowments  
of Maiesty and Magna-  
nimity, are Yours by ge-  
neration: In the other,  
Royall Monarchy by  
inheritance and succe-  
sion. The one doth fit  
You for the other, and  
Your Royall FATHERS  
footsteps for them both.  
In those are Peerelesse  
prints: You cannot cast  
Your Eie, but they are  
present to You, and repre-  
sented in You. You see  
in His Religion, Piety:*  
*in*

## PRINCE.

in His Sacred Person,  
Tranquility : in His  
Gouernment, Policy. *In*  
*euery one of these, all*  
*these: and all in You. In*  
*that last, His Maiesty*  
*bath carried a quick Eie,*  
*ouer the Commerce of*  
*this Kingdome : because*  
*it bath relation both to*  
*the Reuenue of the*  
*Crowne, and the Com-*  
*mon-wealth of all His*  
*Kingdomes. It is said in*  
*Ezechiel's Vision, that*  
*One wheele ran within*

## To THE

the other, which hath an Emphasis in that tongue, הארפּ בְּהַרְךּ הַאֲרוֹפּ and surely matters of STATE and of TRADE, are involued and wrapt vp together. Which latter, because it is at this time in agitation, and there are, not without cause, many Quære's about the Causes of the generall decay thereof; hath caused me to put my selfe on this Enquiry, to philosophize if I could, in these Causes and Remedies. Not that

PRINCE.

that I would seeme with  
Phormio, to reade a Le-  
ture to Hannibal: No,  
I haue only mustered and  
marshalled these men in-  
to their Rancks and Or-  
der; it is Yours to Com-  
mand them. Great Phi-  
lip of Macedon, suffered  
a meane musition to say vn-  
to him, Absit, vt hæc tu  
me melius scias. But for  
my part, I dare not in any  
thing, put such an absit, to  
a PRINCE so absolute.  
Euery thing mooues it selfe

To THE

to its Center. These little  
lucubrations present them-  
selues to your HIGHNES,  
as vnto their proper Orb.  
For as they looke vp to the  
KING, or as they looke  
downe to the Kingdome;  
In both they looke on Yov,  
with a double aspect. Yov  
are the Joy of the KING,  
the Hope of all these  
Kingdomes. The Only  
Sonne Yov are, of the  
Only KING: An hap-  
py \*SEER, of a blessed  
SIRE: A Princely  
CONSVL,

Ex **תְּנַנְּנָה**\*  
prospexit, pro-  
uidit, quasi  
ponit, vidit.

## PRINCE.

CONSVL, of the Priuy  
Council: A watchman,  
A worthy, of DAVID and  
of IACOB.

*These Meditations of  
mine, are very meane: an  
unfit obiect for a Princes  
sight: vnlesse as Yov are  
a God on Earth; in this  
also Yov represent the  
GOD of Heauen; to ac-  
cept in your Princely par-  
don and patience, τῷ θέλειν  
ἀπὶ τῷ εἰεργεῖν. The Cause is  
great, your Wisedom is deep,  
and my Lord the KING  
is*

## To THE

is as an Angell of GOD.  
Yov are His, He is  
\* CHRIST, and CHRIST  
is GODS.

Oh GOD, be thou still  
the KING and CHRIST,  
of this CHRIST Our  
KING: Euangelize unto  
this Angel: double the  
Spirit of Our ELIAH, on  
Our ELISHA: that He  
may flourish like our Palme  
Tree, and grow vp like  
our Cedar of \* Albion.  
Giue thy Judgements to  
the KING, and thy Justice

\* Νοτ ὁ χει-  
σδος, οντος χει-  
σδος and χριστος  
800.

\* Libanon per  
Litterarum  
Metarhesis,  
Albion.

From  
on w  
June  
M.DC  
KIN

## PRINCE.

to the KING'S SONNE:  
And let all the People  
offer these sweete Odours  
to Thee the God of Hea-  
uen, and pray for the life  
of the KING and His  
SONNE.

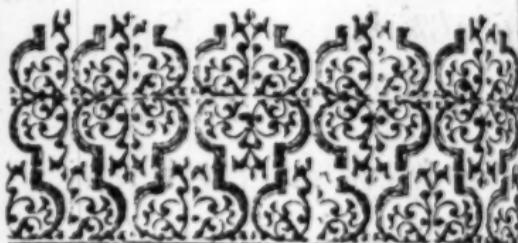
So prayeth, for His Maiestie,  
And your Highnesse,

A VVITCHEW,

EDW. MISSELDEN,

Merchant.

From my House at Hackney  
on Whitson Eve, the 8 of  
June In the yeare of Grace,  
MDC, XXII. And of the  
KING of Peace, XX.LV.



## To the Reader.



*Vertuous Reader, Si ingratus me dixeris, omnia dixeris. I should have premised my prayer for thy patience, to cast them Eie on such a worthless worke: but thou hast preuented me with thy kinde acceptance; euен of the whole Impression, within a very little Interstitium of time. So that now thou hast turned my petition, into a thankefull retribution: for which accept I pray thee, this second Edition, with some small addition, as Symbolum of my seruice to the publique.*

*That I haue proposed any thing to my selfe, then the Common-good; I hope I shal neede no Apologie: to haue expected to please all men; I might rather haue wished,*

*then*

## To the Reader.

then imagined any possibility. But if there should be any offence, it shall be Acceptum non Datum; as I shall ouer h̄e make manifest, if there be any cause of Reply.

Some men aske me, Quorūm h̄ec Iatura? Wherefore all this cost and wast of learning & languages, in the troddē way of Trade? And tell me that I seem to plow with others Heyfers, as if it were not cōtingent to a Merchant, to be acquainted with the Muses. Surely it is with many, the price of these paines: that litteræ and litterati non habent jnimum præter ignorantem. But it is thy humanity rather to ascribe learning to the vñlearned: I feare alas, in mine unlearned lines, the learned finde Arriuū Snowyū Nibēcos, pro thesauro Carbones. If there were any, I should pray thee to accept it, for illustration of the matter, not affectation in the Author: and to think that learning and languages are an Appendix not unnecessary to the facultie of a Merchant. And for supply of other mens learning, to succenturiat my wants, I needed it, I confess, but tooke it not.

Others tell me, that I seeme to detract something from the Netherlands Nation, and Native Commodities of those Countries.

## To the Reader.

tries. But for my part, there are many  
that Nation, that can report of my loue to  
either. For the former, as things now  
stand; I wish wee were not Loosers,  
so we had not this Leauue: yet that which  
is spoken of the Part, must not alwayes be  
understood of the Whole. And as I must  
give them their due, that they are a ver-  
ry ingenious Nation; so I wish those  
Whom it concerneth, would shew themselves  
ingenious also, and deale with us, as  
freely as fairely, in the Close of the  
great East India Cause. And for the lat-  
ter, the learned know, that when Nothing  
and All things are opposed, what the sense  
must be: and that alwayes In dubiis  
benigniora sunt preferenda. Yet least I  
seem to lacke a Voucher for that I said, in  
them heare SCALIGER thus writing in  
their famous DOVSA, on the same sub-  
iect:

Ignorata rur, referam miracula terræ,

Dovsa peregrinis non habitura fidem.

Omniū lanicum hic lassat texirina Minerua:

Lanigeros tamen hinc scimus abeſſe greges.

Non capiat operas fabriles oppida veltra:

Nulla fabris tamē hæc ligna ministrat humus

Horrea triticea rumpunt hic frugis acerbi:

Pascuus hic tamen est, non Cerealis ager.

Hic

## To the Reader.

Hic numerosa meri stipantur dolia Cellis :  
Quæ vineta colat nulla putator habet.  
Hic nulla aut certè seges est rarissima Lini :  
L'infici tamen est Copia major vbi ?  
Hic medijs habitamus aquis:quis credere possit?  
Et tamen hic nullæ, Dovsa, bibuntur aquæ.

*Thus Curious Reader, at last I'le let  
thee rest : And if I haue longer mine, thou  
shalt haue thine. And shall be alwayes for  
thy sake,*

In Vtrunque paratus,

*E. M.*

Ex Bibliopolæ officinâ  
hæc paucula raptiæ  
apoonebam, 6. Iulij.

1622.

of the King

Cap.

Natural 1

Matter.

Artificial 2

Causes in

Generated 3

Forme.

Vagueness 4

Deformed,  
in the

A view  
of the  
Trade  
of this  
King-  
dome,

Effects, which extend,

To the King

To the King  
dome. 6

Reformed, In the Remedies being applied to all the  
parts of this distribution in their Order. 7.

Gre  
Pie  
cy,  
Nat  
nis



## C A P . I .

The Causes of the want  
of Money in  
England.



T hauing pleased  
God to giue mee  
my Birth and Be-  
ing in this Good  
Land, and vnder  
the Reigne of so  
Great a KING; whose Peace and  
Piety, whose Prudence and Poli-  
cy, whose rare endowments of  
Nature and Literature, abſit om-  
nis adulatio, doe Lend to the  
B Christian

Christian and Pagan world such a Glorious Lustre, as that the other Great Lights in the Spheares thereof do seeme Eclipsed: I could not but thinke it my bounden duty, in all humble acknowledgement to Almighty God, and deuoted seruice to so Mighty a K I N G, to endeavour to expresse the same, in some Publique Seruice for the Publique good.

The rather for that there seemes to bee a necessity imposed vpon all men, as much as they can, to perfrome this duty; according to that generall precept, *Feare God, Honour the King*: As if a man could not *Feare God*, vnlesse hee *Honour the King*: nor *Honour the King*, without the *Feare of God*.

And no maruell, when God him selfe setteth these duties in the *Frontispice* or top of both the Tables of the *Decalogue*: The one *Explicit* in the first Table, *Thou shalt*

τὸν τοπίον,  
τὸν βασιλεῖαν  
μάτι.

*shalt loue the Lord thy God* : The other *Implicit* in the second Table, *Thou shalt honour the King* : as if here were *Nomos* and *Adiropos Nomos*, A *Law* and another *Law* : yea the *whole Law* comprised in these *Two* : and these *Two* termed the *Great Commandments* ; to giue a deepe *Impression* and a lively *Expression* of so great a duty.

εργάτη χαμηλό-  
λητεροτάτη, θευ-  
τέρας θρησκεία  
αὐτῷ.

Yea, he doth honour *Kings* with his owne *Title*, as if he would *Part* with, and *Impart* to them, some of his owne *Honour*. *I haue sayd ye are Gods* : to which that of the *Poet* may seeme *αναλογικό* to haue an elegant allusion, *Divisum imperium cum loue* *Cesar habet.*

*In vita Virg.*

And this is it I confessé that hath Rais'd & Rov'd mine *Affectiones*, to seeke out a *Subiect*, wherein I might set my selfe a taske, and as it is in the *Proverbe*, might *τίνειται λίθων σίνης*, to performe some acceptable seruice, to so *Great a King*, & so *Good a King-dome*.

But what need I *Seeke* that which *Seeketh* all men? For what is at this time more enquired after then the *Causes of the Decay of Trade*? And what can be more fit for my *Meditation*, then that wherein I haue had *Education*? And what hath more relation to matters of *State*, then *Commerce of Merchants*? For when *Trade flourisbeth*, the *Kings Revenue is augmented*, *Lands and Rents improoued*, *Nauigation is encreased*, the *poore employed*. But if *Trade decay*, *All these decline* with it. Neuerthelesse when I looke vpon the *Face of the Great body politique* of this *Weale publike*, and therein consider the *High wisedome* of *His sacred Maiesty*, as the *intellectual part* of this *Microcosme*, or *alter orbis* as *Cesar* calles it: the *Prudence & Prouidence* of *His Nobles*, as the *Eyes* thereof; the great *decay of Trade*, the *Neruethereof*: together with the *Parliamentation*

and

and Consultation of all the *Parts* together about these *Causes* and *Remedies* : I feare I shall seeme  
to ~~do~~ <sup>to do</sup> in ~~it~~ <sup>it</sup> to light a Candle in the Sunne , to offer my seruice in that, about which the choicest wits of the *Kingdome* are now in consultation.

But hauing had experience of His *Majesties* gracious interpretation of small seruices of his subiects employed for the publique: though Others much more sufficient are sent before , yet could I not but expostulate with my selfe , what if I also ~~ranne~~ <sup>and</sup> after , and cast in my ~~hand~~ <sup>hand</sup> No , into this great *Treasury* .

Therefore if herein, any obseruations of mine, either *Forrein or Domestique* , may administer any thing worthy the information of that Great *common* and yet *not common* *Sense* , I shall esteeme my part most happily acted, to haue employed my *Private paines* for the *Publique good* ,

good. The rather, for that, as there are many *Causes* discussed and discoursed of at this time, of the decay of *Trade*; so also are there many *Remedies*: wherein if either the *Causes* be mistaken, or the *Remedies* ill applyed; the present sicknesse of the *Trade*, may be brought from a disease in *Fieri*, to an *Habituated* and in *Facto*, as the *phisitians Schoole* hath it.

*Felix qui potuit  
rerum cognoscere causas.*  
Virg.

The distribu-  
tion.

To find out the *Causes* of things, is a worke of *Philosophy*, and much *Felicity*, to finde out a fit *Remedy*, is of high *Eminency*: But to apply the *Remedy*, is a matter of *State* and *Policy*. And this leadeth mee to the *Method* of my *Discourse*: which parts it selfe in twaine: *viz.* Into a *double Quere*, of the *Deformation* and *Reformation* of *Trade*. In the *former* may be considered, the *Causes* and *Effects* thereof. In the *Causes*, the *Matter* and *Forme* of *Trade*. The *Matter* of *Trade*, is either *Naturall*

*Naturall or Artificiall.* The *Natural* matter of *Commerce* is *Merchandise*: which *Merchants* from the end of *Trade* haue stiled *Commodities*. The *Artificiall* matter of *Commerce* is *Money*, which hath obtained the title of *Sinewes of Warre* and of *State*.

*Old Jacob* blessing his *Grandchildren*, crost his hands, and laid his right hand on the *Yonger*, and his left hand on the *Elder*: And *Money*, though it be in *Nature* and *Time* after *Merchandise*, yet forasmuch as it is now in vse become the chiefe, I will take leaue of *Method*, to handle it in the first place.

First therefore for the *want* of *Money* in this *Kingdome*, many reasons may bee assign'd. Whereof some are *Immediate*, some *Mediate* or *remote*. The *Immediate* reasons of the want of *Money*, are either such as *Hinder* the

The *Immediate* cause of the want of *Money* in *England*, is the vnder valuation of his *Muebles* *Coyne*, which hindereth the *Importation*, and cauileth the *Exportation* thereof.

Spanish Reals  
worth 15. in the  
C. in Holland.

Importation; or as such *Cause* the Exportation thereof. And Both these are occasioned by the *Un-der-valuation* of his M A T E S T I S *Coyne*, to that of our Neighbour *Countries*. For who will procure Licence in *Spaine* to bring *Realles* into *England*, to sell them here at *Ten* in the hundred *game*, which is less than the *Exchange* from thence will yeeld; when hee may haue for the same *Fine* and *Twenty* in the hundred in *Holland*? Here *five* *Reals* of *eight*, which make *Twenty* *shillings* *sterling*, will commonly yeeld *Two and Twenty* *shillings* or thereabouts: and the same in *Holland* will yeeld *Forty* *two shillings* and *sixe pence* *Flemish*, which is *Fine* and *Twenty* *shillings* *sterling*. And how can wee choose but want money in *England*, when the *Jacobus* pieces are currant at so high a rate in *Holland*? For there they goe at *Twelue* *Gilders* *eight* *shiuers*

fluers the piece, which is *One and forty shillings* and *four pence Flemish*, which is *Four and Twenty shillings & nine pence sterling*. And about this rate *His Majesties other Coynes of gold & silver* are there of respective value. For although by the *Placcaets or Proclamations* of those parts, the *Jacobus* pieces, & other *Species* of gold and silver, are there set at indifferent rates answerable to their valuation here with vs respectively, which they there call *Permissie gelt, Proclamation money*: yet they haue other deuices to raise money, and draw it away at their pleasures. As either by their *Banckes*, when the *Banckiers* will for their occasions giue a greater price for mony then the *Proclamation* suffereth, and then it is called *Banck gelt*: or else by slacke paymasters, that for their owne aduantage in the raising of Money, will pretend not to make present payment

Three sorts of  
Mony in Hol-  
land: Permiss-  
ion Money:  
Banck Money:  
and Current  
Money.

payment of their debts, vnlesse you  
take their Money at a higher rate,  
then either the *Proclamation*, or the  
*Banck Money*. Which being paid  
and receiued, produceth a third  
kind, which they call *Current gelt*.  
And so by the Conniuence of the  
Magistrate, the same goeth from  
man to man, and at last becommeth  
current at an excessive value. So  
they haue *Permission* or *Proclama-*  
*tion Mony*, and *Banck Money*, and  
*Current Money*, and all to draw dry  
the *Current of His Maiesties Coine*.

And thus the *Hepatites*, or Liver  
veine of this *Great body* of ours being  
opened, & such profusōs of the *Life*  
*bloud* let out; & the *Liner* or fountain  
obstructed, & weakened, which shuld  
succour the same; needs must this  
*Great body languish*, and at length fal  
into a *Marsasmus*, or Hectike Feuer.

I am not ignorant that there hath  
beene great abuse in the culling of  
*His Maiesties Coyne* here at home;

and

and in melting the heauy money into plate: And that there is a great superfluity of *Plate* generally in priuate mens hands more then is necessary, and farre beyond any example of former times, which must needs also cause scarcity of money: yet on the other side I cannot deny, but that it is better to haue the same in *Plate*, as a *Treasure* of the Kingdome; then turned into *Coyne*, and so turned out of the Kingdome, by the vnder value thereof.

Now the *Mediate* or remote reasons of the want of money in *England*, are either *Domestique* or *Forreine*. The *Domestique* are *General* or *Special*. The *General* remote cause of our want of money, is the *great Excesse* of this *Kingdom*, in consuming the *Commodities* of *Forreine Countries*, which proue to vs *Discommodeities*, in hindering vs of so much *Treasure*, which otherwise would bee brought in, in lieu of those

*Toyes.*

The Mediate  
Causes of the  
want of money  
are Domestique  
or Forreine.  
The Domestique  
is generally, Excelle.

Zetai se te  
yeitora ymno.  
Kai xeguus  
xeguus xotid,  
y tektos tektos,  
Kai mawos  
mawos obovif,  
y aostis daidu.  
Hesiod.

*Toyes.* For now a dayes most men  
liue aboue their callings, and pro-  
miscuously step forth *Vice versa*,  
into one anothers *Rankes*. The  
*Countrey mans* Eie is vpon the *Ci-  
zzen*: the *Citizens* vpon the *Gen-  
tle-  
man*: the *Gentlemans* vpon the *No-  
ble-  
man*. And by this meanes wee  
draw *Vnto vs*, and consume *A-  
mongst vs*, that great abundance of  
the *wines* of *Spaine*, of *France*, of  
the *Rhene*, of the *Leuant*, and of the  
*Islands*: the *Raisins* of *Spaine*, the  
*Corints* of the *Leuant*, the *Lamines*  
and *Cambricks* of *Hannault* and the  
*Netherlands*, the *Silkes* of *Italy*, the  
*Sugers* & *Tobacco* of the *West Indies*,  
the *Spiccs* of the *East-Indies*: All  
which are of no necessity *vnto vs*,  
& yet are *bought* with ready money,  
which otherwise would bee brought  
ouer in treasure if these were not.  
A *Common-wealth* is like *vnto a Fa-  
mily*, the *Father* or *Master* whereof  
ought to sell more then he buyeth,  
according

according to old *Cato's* counsell, *Patrem familias vendacem non emam esse oportet.* Otherwise his *Ex-  
pence* being greater then his *Reue-  
nue*, hee must needs come behind  
hand. Euen so a *Common-wealth*  
that excessively spendeth the *For-  
reigne* Commodities deere, and vt-  
tereth the *Native* fewre and cheape,  
shall enrich other *Common-wealths*,  
but begger it selfe. Where on the  
contrary, if it vented fewre of the  
*Forreigne*, and more of the *Native*,  
the residue must needes returne in  
treasure.

The *Speciall remote cause* of our  
want of Money, is the great want  
of our *East-India Stocke* heere at  
home. Which is a matter of very  
great consequence, and causeth the  
Body of this *Common-wealth* to bee  
wounded sore, through the *Sides*  
of many particular members there-  
of. For the *Stocke* of the *East-India*  
*Company*, being of great value, and  
collected

Nῦν οὐδὲ οὐ-  
σι τὸν πόλεων  
ῆμαν πατός,  
οὐδὲ οὐν οὐ μα-  
λάχει π, γ  
ασσοδέλημ μεγ  
οὐναρ.  
Hesiod.

The domestike  
cause in speci-  
all, is the wane  
of the *East-In-  
dia Stocke* in  
this *Common-  
wealth*.

collected and contracted from all the other particular *Trades* of the *Common-wealth* ; and a great part thereof hauing bin *Embargued* and *Detained* now for more then fve yeeres last past ; and that not by a *Profeſſor Enemy* , agaift whom we might haue bin *warn'd* and *Armed* , but by a *Friend* , a *Neighbour* , a *Next Neighbor* , ofte obliged to our *King* and *Nation* more then to all the *Kings* on earth : this losſe I ſay , is not onely thus vnkind , but is the more intollerable , in that the *Common-wealth* hath lost the vſe and employmēt of the *Stocke* it ſelfe , and all the encrease of *Trade* which the ſame might haue produced , in the ſeuerall *Trades* of the *Subiects* , whereby abundance of *Treasure* might haue beene brought into this land in all this time .

It is ſayd of *Belisarius* that great and famous *Commander* of the *Romanes* , that euē *Rome* it ſelfe owed

*crinitus &  
Volater.*

to him twice her life: and yet at last was so vnkind to *Belisarius* as to put out both his eyes, and exposed him to beg in a little Cottage built without the gates, where hee often repeated this sentence to those that passed by, *Date obolum Belisario, quem inuidia, non culpa cecauit.* And certainly our *Nation* may challenge as much or more of these *Vnkind Friends*, then *Belisarius* euer did or could of *Rome*: and they shew themselues no lesse vnkinde, to deprive vs of the *Light* and *Life* of this *Trade* of ours, and suffer this *Nation* to vse so much opportunity for their owne.

Homer reports of *Patroclus*, that he would needs put on *Achilles ar-  
mor*, and ride on *Achilles horse*, but *Achilles speare* he durst not touch, and thereby was knowne to *Hector*, with whom he fought, not to be *Achilles*, and so lost his life. These friends of ours haue sometimes

*Hom. Iliad.*

times *Put on*, sometimes *Put off*, I had almost said, *Put out the Kings Colours*: They haue sayled in His subiects *Shippes*, but that *Ha-  
stam fidei* they haue not *Vsed or Ab-  
used* rather; whereby they haue beene *Discouered* to the *Indians*, not to be the *Subiects of the Faith's De-  
fender*, as sometimes they would haue *faigned*, though to an euill purpose.

The *Romanes* were wont to weepe, at the sight of *Cæsars blood* kept in an *Handkercher*. *Cæsars sub-  
iects blood* is kept, not in *Handker-  
chiefs* but in *Sheetes*, written with-  
in and without, the *Memory* where-  
of maketh the people *mourne*. The  
cry thereof is *gone up*: the *King* will  
remember it, the *King of Kings* will  
auenge it.

*Plut. in Cæs. &  
Brut.*

*Euseb.*

*Constantinus the Great*, the father of *Constantius*, was wont often to protest, that he made more account of one *Christian* then of all his *Coffas*.

*Church-mari.  
pag. II.*

fers filled with *Treasure*. And the Comfort of this *Nation* is, to be the Subjects of such a *Souveraigne*, who as Constantly as euer did *Constantinus*, hath againe and againe profest, Not to account himselfe more rich or happy, then in the prosperity of his Subjects.

Thus much of the *Domestique* Remote causes of the want of money in *England*: the *Forreigne causes* follow. Which are either in respect of the *Warres in Christendome*, or the *Trades out of Christendome*. The *Warres in Christendome* are *Forreigne remote causes* of the want of money, either by *Causing* the *Exportation*, as the *Warres of Christians*: or *Hindering* the *Importation* thereof, as the *Warres of Pyrates*. I will take the *Warres of Germany* for an vrgent instance of the former: which haue rayfed the *Riecks daller* from *Two Markes Lubish*, to *Twenty Markes Lubish*, in

Induers  
Orations and  
Proclamati-  
ons.

The *Forreigne* causes of the want of money are the *warres* of *Christians* among them-selves, or against them by *Pyrats*.

many places of *Germany* : whereby abundance of Money is drawne vnto the *Mintes* of those Countries, from all the other *Mines* and parts of *Christendome*.

And for the latter, I will instance the *warres* of the *Pirats* of *Argier* and *Tunis*, which hath robbed this Common-wealth of an infinite value : the *Cruelty* whereof many feele with *griefe*, others heare with *pity*, but the *grievance* remaines. Needes must *Christendome*, and in it *England*, feele the want of money, when either it is violently intercepted by *Turkish Pirats*, the Enemies of *God* and *man*; or the instruments surprised, as *Men*, *Ships*, and *Merchandize*, which are the *Channels* to conuey it to vs. An *Heathenish policy* it is, or *Hellish* rather, put vpon the *Princes* and *People* of *Christendome* by the *Grand Siegour*, to hold with them an outward forme of *Amity*, and in the meane

A Turkish  
policy.

meane time by his vassalls, vse a cun-  
ning and couert Hostility.

The other Forreine remote causes  
of the want of Money, are the  
Trades maintained out of Christen-  
dome to Turkey, Persia, and the East-  
Indies. Which trades are maintay-  
ned for the most part with ready  
Money, yet in a different manner  
from the Trades of Christendome  
within it selfe. For although the  
trades within Christendome are  
driven with ready Monies, yet  
those Monies are still Contained and  
Continued within the Bound's of  
Christendome. There is indeede a  
Fluxus and refluxus, a Flood and  
Ebbe of the monies of Christendome  
traded within it selfe: for sometimes  
there is more in one part of Christen-  
dome, sometimes there is lesse  
in another, as one Countrey wan-  
teth, and another aboundeth: It  
commeth and goeth, and whirleth  
about the Circle of Christendome,

Or the trades  
maintained  
out of Chri-  
stendome with  
ready money.

3

Bonvenus  
Strae de mercat-  
tur pars. I.  
Calepiu.

\* Aurum & ar-  
genum per apud  
se habent, ut in  
nullo plurimis al-  
metus cuim ier-  
rum ipsorum na-  
tura mercatur.  
qua quis non vi-  
det quare longe  
in' a ferrum  
sunt?  
Utop. lib. 2.

but is still contained within the  
compasse thereof. But the money  
that is traded out of *Christendome*  
into the parts aforesaid, is continu-  
ally issued out and neuer returneth  
againe. It is true, those trades tend  
to an admirable encrease of the  
stocke of *Christendome* in wares;  
which if they were purchased with  
the wares of *Christendome*, accord-  
ing to the true nature of *com-  
merce*, the benefit were farre more  
excellent. For *Commercium* is qua-  
si *Commutatio mercium*, a change of  
wares for wares, not money for  
wares. And it is *Liber a commenda*  
*facultas, ab ijs qui merces ultro*  
*troque conuehant.*

Or if the *Common-wealth* of  
*Christendome* were like to that of  
*\*Utopia*, where gold and siluer are of  
esse esteeme then Iron, it were a  
braue exchange to lose money to  
get wares. For the riches of for-  
mer ages did not consist in *Re Peu-  
niaria*

thin the  
e money  
estendome  
continu-  
returneth  
ades tend  
se of the  
n wares:  
ased with  
e, accor-  
of Com-  
urre more  
um is qua-  
change of  
oney for  
mmeandi  
ultroci-  
ealth of  
o that of  
uer are of  
it were a  
oney to  
es of for-  
Re Pecu-  
niaria

niaria but *Pecunia*. Whence *Pecu-  
nia*, as *Pliny* affirmeth, was so cal-  
led a *Pecunia*, *quia Pecus fuit Pecunie  
fundamentum*, & antiquitus *Pecu-  
nia pecudis effigi signabatur*. But  
when *Immoveable* and *Immutable*  
things came also to be in *Commerce*  
amongst men, as well as those things  
which were *Moveable* and fit for  
change, then came money in use, as  
the rule and square whereby things  
might receive estimation and value.  
Therefore the *Civilians* affirm that  
*Numus est ius in rebus, dictus, quod  
institutum sit Civile*. According to  
that of *Aristotle*. *Nous qua est in rebus  
in iusta, et a iusta est. Numus non est  
in natura sed a legge*. And thence it is  
that Money in our tongue is derived  
of *Moneta, quae sunt nota*.

Or if there were a *Necessity* to  
*Christendome* to use those For-  
reine wares: or that the *Meanes*  
whereby they are to be procured,  
were without the losse of treasure:

C 3 or

3  
Omaes veterum  
dinitis in re pe-  
cuaria conside-  
bant.

Guich. Plin.  
Lib. 33.

Lib. 1. ff. de  
Contrab. cust.

Lib. 5. E. b.  
cap. 8.

*Necessarium  
illud dicitur  
sine quo fieri  
non posseb.  
Calep.*

or lastly that the same tended to the *Encrease* of the *Treasure* there-of, the exchange were excellent. But first there is no such *Necessary*: for that's necessary to doe a thing without which it cannot be done: And that's necessary to the be-ing of a *Common-wealth*, without which it cannot subsist. But thankes be to God, *Christendome* is richly furnished within it selfe, with all things fit for life and maintenance: whether wee respect *Vitall* vse, as foode and raiment: or *Physicall*, as vegetables and mineralls: or *Politicall*, as gold, siluer, and infinite variety of Merchandize. Nor are those wares procured without the *Loffe* of *Treasure*, no nor with *Lesse* *Treasure*. For as those wares haue cost lesse in *Price*, since some late discoueries; so are they encreased in their *Quantities*, by the ample trade of all parts of *Christendome* thither, more then before: and then

then who knoweth not that a *Lesse* quantity *Deare*, and a *Greater* quantity *Cheape*, is all one in respect of the value. Nor is the treasure lessened by changing the course of Trade into those parts. For the *New* Trades found out, are furnished with a new supply of Money, and the *Old* neuerthelesse issue out as much treasure as before: by reason that the same are enlarged and become now as great, *Apart*, as heretofore they were, *Together*, when the *New* Trades, were included in the *Old*. So that now so much more of the Treasure of *Christendome* is wasted, as those *Old* and *New* Trades are encreased, which is to an infinite value.

Nor lastly, is the *Treasure* of *Christendome* *Encreased* by those foreign trades, for the more the stocke of *Christendome* is thereby encreased in *Wares*, the more it decreaseth in *Treasure*: which the parts of

Christendome must needs feele by Sympathy and Compassion.

15. Hen. 8 Hall.

And this, that prudent and politique Emperour *Charles* the fifth perceiued in his time, who vpon a question betwixt the *Spaniards* and *Portugals* about this matter, the Emperor vsed words to this effect: *You Portugalles for a surety, are enemies to all Christendome; for you carry nothing out of th<sup>e</sup> but coyne, which is hurt to all Countries.*

## C A P. II.

*The Causes of the decay of Trade,  
in the Merchandize of  
England.*

**S**Vch are the *Causes* of the *Matter of Trade* considered in the *Want of Money*, the *Merchandize* followeth. *Merchandize* is that naturall matter of *Commerce*, whereby men busie

busie themselues in buying and selling, chopping and changing, to the encrease of *Artes*, and enriching of *Common-wealths*: according to that of the Poet, *αγαθὸν δένεις οὐδὲ βερνίν,*  
*Bona lis mortalibus hæc est.*

*Hebod.*

And to the end there should be a *Commerce* amongst men, it hath pleased *God* to invite as it were, one Country to traffique with another, by the variety of things which the *One hath*, and the *other hath not*: that so that which is wanting to the *One*, might be supplied by the *Other*, that all might haue sufficient.

Which thing the very *Windes* and *Seas* proclaime, in giuing passage to all Nations: the *Windes* blowing sometimes towards one Country, sometimes toward another; that so by this *Divine Justice*, every one might bee supplyed in things necessary for life and maintenance.

And

3.4.Na.qu.

Εἰσὶ δὲ οἱ μετα-  
βαλτικὴ πάτων  
ἀρχαὶ μέρη, τὸ δὲ  
πρεσβυτερὸν τὸν  
χτιστὸν εὐστόν, τὸ  
τὰ μὲν ποταμούς, τὰ  
δὲ εἰδῶν τὴν  
ικαρίδην οἰκεῖον  
τὸν διαδρόμον,  
μεταβαλτικὴν  
ανατολικὸν  
τὸν χτιστὸν  
αὐταρκεῖας.  
De Repub. lib. I  
cap. 9.

And this, *Seneca* thought to be a  
principall benefit of nature, *Quod*  
& *vento gentis locis dissipatas mis-  
cuit, & sua omnia in regiones ita  
descripsit, ut necessarium mortali-  
bus esset inter ipsos Commerciū. Na-  
ture by the benefit of the wind, hath so  
mixed people, dispersed in divers pla-  
ces, and so distributed her gifts in di-  
uers Countries, that there should be a  
necessity of Commerce amongst men.  
Which agreeth with that of Ari-  
stotle, *Est translatio rerum omnium  
caepita ab initio, ab eo quod est secun-  
dum naturam, cum homines habe-  
rent plura quam sufficerent, partim  
etiam pauciora negotiacione suppleri-  
id quod natura deest, quo commode  
omnibus sufficiat.**

And that we doe not goe out of  
the *Christian world* for an example  
hereof, let vs consider the state of  
the *Netherlands*, in what a misera-  
ble case those people were, if  
they received not supply from all  
other

other *Nations*. They haue *Nothing* of their owne, and yet they seeme to posseſſe *All things*, in the *Supply* they receiue from *All the world*.

And surely if any *Kingdome* vnder the *Suune* can ſubſift of it ſelfe, none hath more cauſe to *Bleſſe God*, then this *Land* of ours, which *Almighty God* hath richly adornd with varietie of all things neceſſary for mans life & welfare. As with *Cerne*, and our \**Wine*: *Cattle, Wooll, Cloth, Tynne, Iron, Lead, Saffran, Waxe, Hoppes, Hydes, Tallow, Flaxe, Fowle, Fish*, and many others: whereby, thanks be to *God*, the people of this *Land*, haue not onely *Sufficient* for their owne maintenance, but do abundantly *Supply* the wants of all other *Nations*.

Now the *Trade* and *Commerce* of this *Kingdome* *within it ſelfe*, and *with Forreine Nations*, conſiſting of ſo many rich Commodities; let vs conſider them all *Ioynly*, and then

\*I mean  
Beere which in  
torreine parts  
is of more e-  
ſteeme then  
wine. And to  
vs alſo in the  
vſe, if there  
were not abuse  
is farre to be  
preſferred.

The decay of  
the Merchan-  
dize of this  
Kingdom, con-  
ſidered ioyn-  
ly or apart.

then some Principall of them  
*Apart.*

Jointly consider'd, the causes of the decay of Trade, are the want of Money, and the East-India stocke.

Jointly considered, the *Causes* of the decay of *Trade* in them, may be sayd either to be *Deficient*, or *Efficient*. *Deficient*, either in the Generall want of money in the Kingdome ; or the *Particular* want of the *East-India Stocke*. I shewed before, what were the causes of the want of mony: and that the disaster vpon the *East-India Trade* is a *Remote Cause* thereof : but these are *Both Causes* of the *Decay of Trade*. For *Money* is the *vitall spirit* of *trade*, and if the *Spirits faile*, needs must the *Body faint*. And as the *Body* of *Trade* seemeth to be *Dead* without the *Life of Money*: so do also the *Members* of the *Commonwealth*, without their *Meanes of Trade*. We say, that an *Artizan* or *Workeman*, cannot *worke* without *Tooles* or *Instruments*: no more can a *Merchant* *Trade* without *Money* or *meanes*.

And

And in the *want* of so great a Stock, as is that of the *East-India Company* : the *Body* of this *Commonwealth* hath lost the vse of many of its *Principall Members*; by whose industry, art, and action the *Commerce* thereof might wonderfully haue beene encreſt. The losſe whereof, to him that is not wilfully blinde, is apparently ſensible in the *Drapery* of the *Kingdome*, whereby the *Poore* are ſet on worke: and in all the other *Trades* of the *Kingdome*, whereby the *Subiects* are employed: and hath begot that great and generall *Dampe* and *Deadneſſe* in all the *Trades* of the *Kingdome*, which wee vnhappily feele at this day.

The *Efficient causes* of the *Decay* of *Trade* *Jointly* conſidered, are either *Vſury*, or *Vnneceſſary Suits in Law*. In the *Former* I am preuented, and my labour ſpared, by him that wrote a little treatife against *Vſury*: which

Or *Vſury*.

Entituled a  
Tract againſt  
*Vſury*, preſen-  
ted to the high  
Court of Par-  
liament.

which it seeme's for *Modesty* he refuseth to owe : Though I could wish, that those that deserue of the *Publique* were knowne to the *Publique* : least they be serued as sometimes *Batillus* serued *Virgil*, and so be forc't too late to proclaime, *Hoc ego versiculos feci, tulit alter Honores.*

I haue a word onely to adde to his *Vsury*, that it is not an *Vsury* of *Ten* in the hundred only, that wringeth this *Common-wealth*, but an *Extortion* also of *20. 30. 40.* nay of *Cento per Cento per Anno*, as the *Italians* speake, giuen and taken on *\*Pleages and Pawnes*, and that on *Poore* peoples labours, in *London* especially: which is a biting *Vsury* indeede, and a fearefull crying sinne before *God*.

*Vnnecessary Sutes of Law* are also *Efficient Causes* of the decay of Trade. Wherein certainly this *Kingdome* exceedeth all other *Kingdoms*.

\*A grieuous abuse in certain Brokers about this City, who vpon the pawnes of the Poore, take this exceſſive extortion. Of Litigious Law-suits.

Kingdomes in the world. As the *Justice* of this *Kingdome* is the *Diadem* of the *K I N G*, & doth *Stabilire Regis thronum*, and *Tribuere cuique suum*: whereby *Men* may giue *Caesar Cæsars*, and *Meum* and *Tuum* one to another: so is the *Justice* of the *K I N G*, in the *Sacred Person* of *H I S Maies-ty*, amongst other *H I S Royall Ver-tues*, an *Embleme* and *Repre-sen-ta-tion* of *Highest Maies-ty*; and it is an incomparable happinesse of this *Kingdome*, to haue such a *Malchize-dec*, a *K I N G of Justice*, a *K I N G of Peace*.

Neither may I forget that *Royall Testimony* hereof, which is worthy to be written in *Letters of Gold*, and thankefully to bee remembred of euery *Tongue* and *Pen*; whereof amongst others more worthy, it was also my happinesse to be *Ocula-tus* and *Auritus Testis*: when *H I S Maies-ty* in a *Star-chamber* assembly, lifting *H I S Eye* toward *Heauen*, & laying

שְׁלָמָם  
מֶלֶךְ  
צָרָק  
מֶלֶבֶר  
מֶלֶבֶר

The Commemoration of a royal protestation in the Star-chamber of His Maies-ties sincerity in Justice.

laying His hand on His Sonnes Head, made such a solemne Profeſſion of His Sincerity in Iuſtice, as may ſerue for a matter of Admiration and Imitation, to all the Kings on earth. Thoſe that Went Before, and they that Followed after: Thoſe that Heard it then, and they that Heard of it ſince; ſayd it was *euon om̄is, q̄d ex aſpicio Nec vox hominem ſonat, o Deus certe!*

If ſuch then be the *Iuſtice* of the *King* and the *Kingdome*, how is it then that *Trade* is hindered by ſuits of *Law*? Herein *Columellae* counſell is remarqueable, *Principi prouidendum eſt, ne legibus funditus ciuitas, legibus euertatur.* There cannot be too much *Iuſtice*, there may be too much *Law*. For the vſe of *Iuſtice* is exceilent, in containing men within the bonds of *Ciuiti* and *Honesty*: in preſeruing men from *Injury*: and in maintayning euery mans *Right* and *Proprietie*.

*De Re Rūfica.*

*Honesti viuere:  
Alterum non  
ledere: Num  
cuique tribuere.  
Iuris præcept.*

*But*

But the abuse there-of is a most pernicious and dangerous surfeit in the Bodie of euery *Common-wealth*.

And this is our case in this *weale-publike*: no *Kingdome* hath better Lawes; no *Kingdome* so full fraught with tedious, needless, endlesse, *Suites of Law*. For now this *Liti-gandi naxibis* is become *naxibis*, and waxeth so fast, and groweth so great, that *Suites of Law* doe seeme immortall: time doth encrease them, and length of time would not determine them, if the wisedome of those *Graue Fathers* of the *Law* did not put an end to the malice of the *Litigants*: as is now worthily obserued in Chancerie, to his honour and memorie that hath so happily begun the same.

By the growth and greatnessse of which *suites*, I say, a great number of His Maiesties good and lo-

D uing

uing subiects are vexed,imprisoned  
impoverished and ouerthrowne;  
and whilst the *Litigants* striue to-  
gether, another taketh away the  
*Fish*,and as it is in the *Apologue*, lea-  
ueth to either of them an empty  
*Shell*. And thus mens time and  
meanes being spent in *Law*,which  
should be employed in *Trade*,trade  
is neglected, and the *Common-  
wealth* deprived, of the benefit that  
might be purchased and procured  
thereby.

The Decay  
of trade con-  
sidered apart,  
in the Ordi-  
nance and  
Munition.

And thus much for the *decay of  
Trade* considered *joyntly*. It fol-  
loweth now to consider them *A-  
part*,in some principall parts there-  
of. Which may be reduced, to  
such as tend to the *Fortification of  
the Kingdome*, or *Maintenance of  
Trade*. The former are *Ordinance*  
and *Munition* : the too-too com-  
mon exportation whereof, hath  
taught vs wofull experience of an  
invaluable inconuenience thereby  
which

which euery man is sensible of: and therefore I neede not preffe it: I wish it did not *Oppresse* vs.

The *Latter*, I will referre to things essentiall, for the preseruation of mans life, as *Victus* and *Vestitus*: yet such of them also as doe afford wondrous variety of Trade, and may be termed the *Necessaries* thereof, as the *Fishing* and *Clothing* of this *Kingdome*. For on these two, all sorts of *Trades* and *Tradesmen*, haue some dependance.

The inconuenience in the *Former*, is that *Encroaching* of *Strangers*, in *Fishing* vpon our *Coasts*: whereby not onely the *Bread* is taken out of the subiects *Mouth*, but that infinite *Wealth*, which *God* hath made *Proper* and *Peculiar* vnto *vs*, is become *Common* vnto them. Whereby also, their *Nauigation* is wonderfully encreaſt, their *Marriners* are multiplied, and

Or in the  
Fishing.

D 2      excee-

exceeding great *Trades* maintained into all parts of the Christian World. And Victuals commonly yeelding ready money, and tolleration of exportation thereof, the same hath redounded to an infinite enriching of their Countries with *Treasure*, exhausted out of these *Mines* of ours.

I am not ignorant that a learned man of that side, pressing hard in a Treatise entitled *Mare liberum*, the *Communitie* and *freedome* of the *Sea* against the *Portugall* *Trade* into the *East Indies*; doth cunningly and obliquely, vnder the couert termes of *Populi Romani latus*, defend and maintaine, in the fist Chapter thereof, their *Fishing* vp on our *Coasts*. For thus hee concludeth, *Nemo igitur potest à populo Romano ad latus mariis accedere prohiberi, & retia siccari, & alia facere, qua semel omnes homines in perpetuum sibi licere voluerunt*. And againe,

againe, *Exteris ius piscandi, ubique  
immune esse debet.*

Eodem cap.  
p. 28.

To part of which Treatise, there is an answere entituled, *De Domi-  
nio Maris*, to which I referre those that desire further satisfaction in this matter. But in my iudgement, which I submit to better iudgement, the Author of *Mare libe-  
rum*, though otherwise very learned, strayneth his Arguments for that purpose beyond their strength. For *Ius* is said to be *scrip-  
tum*, or *Non scriptum*. And *Non  
scriptum* is *Consuetudo*. And *Con-  
suetudo non minus est species iuris*,  
quam *ius scriptum*. And by both these, the *Proprieties* of the Seas may be proued, to belong to those *Princes* and *Countries*, to which they are next *Adiacent*.

For *Custome*, the examples of our Neighbor Countries round about vs are frequent. As of *Coeldine*, *Groenland*, *Norway*, and *Friseland*,

De Arte iuris  
cap. 13.

vnder the King of Denmarke. Tunny fishing vnder the the Duke of Medina. The Gulfe of Venice vnder that Seignory. And many others I might instance: In all which there is no liberty of fishing, but by Speciall priuiledge had from thole Princes to whō the same belongeth. Which being so, we may well conclude with the Poet, *Cum venimus ad verum est, sensus moresque repugnant.*

For the Law it selfe, it is not hard to produce some of his owne Authors against himselfe. As the Emperour Leo : of whom hee thus speaketh, *Voluit τρόπον, hoc est, vestibula maritima eorum esse propriis, qui oram habitarent; ibique eos iaspiscandi habere.*

Also Rodericus Suarius, whose testimony because he was a Spaniard, he produceth against the Portugals in the end of his fist Chapter : whom, if hee had pleased,

he

Mare liberum

p. 25.

Nouella Leo. 56.

hee might also haue thus cited:  
*Redditus pisciarum consueti, ut est  
gabella, seu aliud tributum solui  
consuetum de his quæ in mari pescato-  
res faciunt, seu a mercatoribus de  
his quæ emunt aut vendunt, Princi-  
pibus conceduntur.*

Rod. &c. Sna-  
rius de vnu  
Maris conf. I.

To which I will onely adde that  
of *Bartolus*, whom the *Civilians*  
call *Iuris Lucernam*, thus speaking:  
*Vt Insulæ in mari proximè adiacen-  
tes, sic & mare ipsum ad Centum vs-  
que millaria pro territorio districtu-  
que illius regionis cui proximè appro-  
pinquat, assignatur.*

L. Insula ff. de  
m. &c.  
L. Casar ff. de  
public.

The rest that the Author of *Ma-  
re liberum* enforceth, of the Com-  
munity and Freedome of the Sea  
to all *Nations*, he vnderstandeth of  
matters in question, betweene the  
*Portugals* and those of his *Nation*,  
concerning their *East India Trade*,  
and not of their *Fishing* xpon our  
Coasts. Which *Question* in my  
judgement, being *out of question*

D 4 were

were better determined by *Action* then *Disputation*: It being a *Royalty* of the King, and a *Regall Priuiledge* of this *Kingdome*, assigned by *Almighty God*.

Or in the  
Clothing.

From the *Fishing* come wee to the *Clothing* or *Drapery* of this *Kingdome*: the consideration wherof is of very high consequence, and concerneth both the *Souveraigne* and the *Subject*, *Noble* and *In noble*; euenal sorts, and callings and conditions of men in this *Commonwealth*. For this is sayd to bee a *Flower* of the Kings *Crowne*, the *Dowry* of the *Kingdome*, the chiefe *Revenue* of the King. This is a *Bound* to fortifie, and a *Bond* to knit the subiects together in their sevall societies. This is the *Gold* of our *Ophir*, the *Milke & Honey* of our *Canaan*, the *Indies* of *England*: and therefore *Desire's & Deserues* to be had in an euerlasting remembrance.

The *Draperies* of this *Kingdome*  
are

are termed *Old* and *New*. By the *Old*; are vnderstood *Broad Cloathes*, *Bayes* and *Kersies*: By the *New*; *Perpetuanoes*, *Serges*, *Sayes*, and other *Manufactures of wooll*.

The *Causes* then of the *Decay* of *Trade* in these *Draperies*, are either *Domestique* or *Forreine*. The *Domestique causes*, are some *past*, some *Present*. Those *Past*, are apparent in the late disturbance of the Cloth-trade; which is so obuious to euery man, that I had rather *Posse b, it*, then *Presse upon it*, because it is *Past*: and I would to God that so were the effects of it alio. In charitic wee may thinke it was *Good* in the *Purpose*, though it proued *Ill* in the *Practise*. For thereby the *Draperies* of this *Kingdome* are much diminished, and the *forreine* aduanced and aduantaged. The quantities of which last, were formerly few or none, but now they exceede our highest numbers issu-

ed

ed out of the land : as by a colecti-  
on thereof, which my selfe made in  
those part, by H I s *Maiestie*, speci-  
all command, in the time of *Secretary*  
*winwoods* seruice, may appeare.

These *Present*, may be discern'd in  
the *Cloth-trade*, either vnder the  
*Clothier*, or vnder the *Merchant*.  
Vnder the *Clothier*, either by *Ill ma-  
king*, or *False sealing* the Cloth.

The decay of  
Clothing  
vnder the  
*Clothier*, or  
vnder the  
*Merchant*.

4. *Item*.

Vnder the  
*Clothier*, by  
*ill making*, or  
*false sealing*  
of Cloth.

For the making of good and true  
Cloth, many excellent lawes haue  
bin inuented & enacted by the wi-  
dome of the *Parliaments* of this  
land, from time to time. And the  
Statute of 4. of the *King Cap. 2.*  
doth seeme to bee an *Epitome* or  
*Compendiary* of all the former Sta-  
tutes in this kinde. In this Statute  
is prescribed, the true breadth, and  
length, and waight, that may con-  
duce to the making of a true and  
perfect Cloth, Kersie or Manu-  
facture. If a *Clothier* make a Cloth  
of lesse waight, then is set downe

in the said Statute, he offendeth in Quanttie: If ot lesse breadth, or length, or of forbidden kindes of wooll, hee offendeth in Qualtie. If a Clothier offend in Neither of these by his *Owne Act*, yet he may offend in Both, by his *Instruments* or *workmen*: Either by the *Weauers*, in *not putting in* the stiffe at the making; or by the *Tuckers* in *pulling out* the stiffe *after the making* thereof.

A Cloth also may be well made; & yet false sealed. A Cloth may be said to be lawfully made, when it is truly sealed. For althogh it may be impossible to make some Clothes, iust of those quantities and qualities prescribed by the Statute; as the *Clothiers* terme is, *A man cannot cast a cloth in a mould*: yet I hope, they will giue me leauue to say, that it is possible that a Cloth may bee true sealed, though false made. And then a *Cloth ill made, and true sealed,*

*sealed*, whereby the buyer may see what hee hath for his money, may bee said to bee a good or lawfull Cloth according to the Statute.

Now the execution of the Statute for *Searching* and *Sealing* of *Clothes*, seemeth to be referred to two sorts of men : which are either the *Aulnager* or *Searcher*. The former may seeme originally to haue beeene an Officer appointed for that purpose, as well by the *Notiation* of the name, as by some *Ancient Statutes*. For *Aulne*, and *Aulnage*, and *Aulnagier*, are all *French* words, taken from the measuring of Cloth. And thence it is, that in that tong they are wont to say *Aulner draps* to measure Clothes, by a *Trope* taken from the *Instrument* by which they are *Measured*.

But because the care of the *Aulnager* is committed to so *Noble* and *Honourable* a *Personage*, that will

not

not suffer any abuse in the execution of that office : and the said Statute of 4. *Jacobi*, and the former Statutes of 39. and 43. *Elizabethae* doe referre the *Searching* and *Sealing* of Clothes, to certaine *Ouerseers* or *Searchers*, so called by the said *Statutes*, I will proceede vnto them.

And forasmuch as *Execution* is the *Life* of the *Law*, as *H I S M a i e s t i e* in high *High w i s d o m a* admonisheth; and the *Prudence* and *Providence* of the *state*, haue beene very great in deuising and enacting such good lawes from time to time, as might tend to the encrease and aduancement of the *Drapery* of this *Kingdome* : If therefore now any thing bee amisse therein, it must needs come through the want of *Execution* of thole *Lawes*. *Hinc illae lachrymae!* This *Bonum* according to *H I S M a i e s t i e s Regall rule*, is not *Bene*. For these *Ouerseers* and *Searchers*

In His Maies-  
ties speech  
in Parliament.  
In June 1611.

Eadom Oratio-  
ne Regis.

Searchers being silly Countrey-  
men, and generally not expert in  
the *mystery* of making of Cloth:  
in the *search* whereof, there is as  
much neede of skill as in the ma-  
king: for how should they finde  
the fault, that know not how it is  
committed? These Searchers I  
say, thus being ignorant and vn-  
skilfull in their offices, and neglig-  
ent also, (in which last, it hath  
beene againe and againe confess'd  
that they haue set the seales of  
their office, to Clothes they never  
search't nor saw) needs must there  
be a great abuse, in the *Execution*  
of those good *Laws*.

Nay I would I could not say,  
how much our Nation hath beene  
vpbrayded by the people of for-  
reine parts with this abuse, that  
the *Searchers Seales of England* are  
*bought and sold* as in a market, and  
put on the Clothes by the *Tuckers*,  
and other the seruants of the

*Cl.*

*Clothiers*, as if the same had beeene lawfully *Searched* and *Sealed* according to the *Statute*; when as the *Searchers Eye* neuer so much as beheld the *Clothes*.

Wherein the people of the *Netherlands* are so exact, that you shall neuer find any of their Country Clothes false *Searcht* or *Seal'd*. For you shall haue a *Seale* set vpon the Cloth when it commeth from the *Weauers*: another when it commeth frō the *Tuckers*: another when it cōmeth from the *Dyers*: and that by men of good quality, appointed for that purpose in euery *City* and *Towne* where Cloth is made, termed *Curemasters*: so called from the *Care* they ought, and doe per forme, in the execution of their of fice: wherein indeed they are so exact, that you shall neuer finde any of the *Seales* aforesaid, set to any manner of false or *Defective* Cloth.

For indeed the *Searcher* being a  
*sworne*

*sworne Officer*, ought to be as a witness without exceptiō betwixt man and man : that when a man seeth the *Searchers seale* set vpon the Cloth, it should serue as a true *Certificat* of the true making thereof. It is a great impiety before *God* and *Man*, to be a false witness in any case : but these *Searchers* are false witnesses *Ipse facta*, when they doe *Testifie* to the world by their *Seales*, that those Clothes are *Good* and *True*, which indecde are utterly *False*. And which aggrauateth the matter yet more, that the *Kings Scale of Armes*, wch is *testis omni exceptione maior*, should also bee set to Clothes thus *Falsely searched & sealed*; whereby not onely the *Kings Subjects*, but the *Strangers* also in *Forreine parts* are deceipted, is a very grosse and grieuous abute.

An example  
of Clothes ill  
made, searched  
and sealed.

Amongst other abuses of this kinde, one precedent come's to my minde, of *Ten Clothes* bought not long

long since by a Merchant, of a Clothier of Wiltshire. Which Cloathes were all Sealed by the Searchers of that place, for good & true, according to the Statute. But being tried by the Merchant-Buyer, and afterward by the Sworne measurer of the Citie of London, were found so defective in length, breadth and waight, that where these Ten Clothes cost but 50. lib. or thereabouts, the faults in these Ten Clothes came to neere 20. lib. which was one third part of the value of the Cloth. And it being a notable contempt of the law, the Lords of His Majesties most Honourable Priuie Councell were informed thereof; who were pleased to send downe a Messenger into that County, and fetcht vp both the Clothier and Searchers, who worthily vnder-went the Condigne Censure of the Lords.

Under the Merchant also the Cloth

The Cloth  
trade suffereth  
vnder the  
Merchant,  
At home and  
abroad.

At Home by  
Exportation  
of the Materi-  
als, or Imposi-  
tion of Charge.

A broad by  
vnfit Resi-  
dence.

*Cloth-trade suffereth both at Home and Abroad. At Home, by Exporting the Materials, either of Woollies or Wooll-fels from the Sea coasts of England, and the Kingdome of Ireland: or by Ouer-lading the Cloth-trade, either with any generall or speciall charge.*

The latter I cannot preternit: for as the chiefe waight of the Cloth-trade lyeth on the *Merchants-Adventurers*; so also is the burthen of charge most felt vnder that Trade. For the *Impositions and Imprest money* by them layd vpon the Cloth, for defraying the charge of their Gouernment, and payment of their Debts; haue driven many good *Merchants* out of the Trade, and giuen the *Clothiers* occasion to complaine of want of *Buyers*, and thrust the Trade it selfe more and more into the *Strangers* hands.

And abroad, by the *vnfit place of Residence*, which the *Adventurers* are fallen vpon in

Holland. Whither they goe with great perill of Shippe and Goods: And where they come farre short of that they hoped for; and of that quicke and ample vent of their Cloth they found in *Zeeland*. The Agitation of which remoue; is vehemently suspected to haue moued the Merchants of *Holland*, to procure Priuiledges of the States Generall to Incorporate themselues, and keepe Courts, to confront the Merchant Aduenturers; which they never did before: To haue drawne the \* Taring of Cloth into *Holland*, where the Buyers are in some sort Judges & Parties; which before was in the *Mart-towne*. where the Seller was present: And lastly, to haue hastned the great Imposition in *Holland*. All which are matters of moment, and concerne the Cloth-trade verie much; and whereof the English Factors there residing doe generally complaine:

\* That is, a-bating for the faults thereof

Forreine cau-  
ses of the de-  
cay of the  
Drapery, are  
the warres and  
the great Im-  
position in  
Holland.

Yet *These* I rather instance then  
urge : leauing the further Ouer-  
ture thereof to their own relation.

Now the *Forreine Causes* of the  
decay of the *Drapery of England* :  
are either *Generall*, as the warres in  
*Germany* : or *Speciall*, as the *Great  
Imposition* lately laide vpon our  
Cloth in *Holland*.

By the *Former*, the Course of  
Trade is stopt and hindered, that  
Merchants cannot passe without  
perill from place to place : and the  
monies become so variable, that  
when a Merchant hath sold his  
Cloth, and hopeth to haue gained  
something thereby ; by that time  
that the terme for payment is ex-  
pired, hee receiueth lesse in value  
then the Clothes cost, by the *Rai-  
sing and Rising* of the monies.

By the *latter*, the *Merchants* of  
the *Netherlands* are discouraged,  
whereby many of them haue giuen  
ouer their Trades, which hereto-  
fore they followed in ample man-

ner, in our *English Clothes* bought of the *Merchants-Aduenturers* from time to time : which hath also tended to the aduancement of the *Dutch Draperies* ; because the same are freed of all manner of charge.

## C A P . III .

*Of governed Trade, and therein  
of Monopoly.*

**H**itherto the *Matter of Trade* hath beeene considered in *Money and Merchandise* : the *Forme* followeth, and that either in respect of *Gouernment*, or *Want of Gouernment* in trade. *Gouernment* is a representation of the *Maiestie and Authoritie of the KING*. The subiect that is honoured with *Gouernment*, is inuested with part of the *KINGS Honour*. The *Trades* of this *Kingdome* which by *His Maiesties especiall Grace and Fauour* are reduced vnder *Order and Gonernment* into *Corporations, Companies, and Societies* , doe certainly much

*Aduaunce and Aduantage the Commerce of this Common-wealth, and farre excell the trades of any other forreine Merchants in their vngoverned trades.*

But as the *Vse of Gouernment* is excellent for the restraint of vnskilfull and disorderly trade: so the *Abuse* therof is as inconuenient, if at any time the same be too strict, and come within the compasse of a *Monopoly*. And because the name and nature of *Monopoly*, is more *talk't of*, then well *understood* of many; and some thinke that the reducing of trade into *Order and Gouernment*, is a kinde of *Monopolizing* and restraint of trade: I haue thought it not vnsseasonable to bestow some speciall paines in the diligent inuestigation thereof. Not that I would haue the trade of the *Kingdome* so circumscribed or appropriated to any, that others of *His Maiesties Subiects* should bee deprived

depriued of the libertie thereof; but that vpon equall & reasonable termes, trading vnder *Order* and *Gouernment*, without that ill tin-  
cture of *Monopoly*, the KING S *high*  
*way of trade* should be opened vnto all.

The name therefore of *Monopoly* in our English tongue, is deriued, as the learned know, of the Greeke word *Μονοπόλιον*: whence also the latine word *Monopolium* is borrowed. Some deriue it of *Μόνος Solus*, and *πωλέω Vendo*, to sell alone. Others of *Μόνος Solus*, & *πωλίωμαι Ver- for*, to couerse alone. Other of *Μόνος Solus*, and *πόλις Ciuitas*, *quasi unica negotiatio in Ciuitate*. But all these agree in one meaning of the word, that it is *Singularis Negotiatio*, a diuerting of *Commerce* from the naturall course and vse thereof, into the hands of some few, to their benefit, and others preiudice. I also find many *definitions* of *Monopolies*:

E 4 and

Huiusmodi  
contrarias tan-  
ta emptionis &  
conduktionis  
similitudine  
confundebatur,  
ut vix ac ne  
vix quidem  
iuris consultris  
internoscipof-  
fit.  
Motom. ad tit.  
in lib. 1<sup>o</sup>. & 19.  
De Rep. lib. 1.  
cap. 11.

and a great question among the Civilians, whether a *Monopoly* may bee exercised of one alone; and whether it consist aswell in *Locatio Conducio*, as they speak, as in *Emptio Venditio*. Which last is out of question with all. And of the former, I finde an instance in *Aristotle* of *Thales Milesius* his *Monopolie*: who by his knowledge in *Astrologie*, fore-seeing one yeare in the winter, that there would bee great plentie of *Oyles* the next yeare, hir'd before-hand all the places and engins for making of *Oyle* through both the Ilands of *Melazo* & *Chius*, and afterwards let out the same againe at his owne pleasure & price. In the same place hee maketh also mention of another, who bought vp all the Iron in *Sicilia*, which afterwards he sold againe, and made one hundred *Talents* of that which cost him but fiftie. Amongst otheirs I will take the *definition* of *Althusius*

Alibus in for all the rest. *Monopolium*, saith he, *Est Commercium emendi, vendendi, permutandi, à paucis vel uno etiam usurpatum, reliquis cibis præceptum, quo pretia augentur cum lucro negotiantis, & reliquorum damno.* That is, *Monopoly* is a kind of *Commerce*, in buying, selling, changing or bartering, usurped by a few, and sometimes but by one person, and fore-stalled from all others, to the Gaine of the *Monopolist*, and to the Detriment of other men.

The parts then of a *Monopolie* are twaine. The restraint of the liberty of *Commerce* to some one or few: and the setting of the price at the pleasure of the *Monopolian* to his priuate benefit, and the prejudice of the publique. Vpon which two *Hinges* every *Monopoly* turneth. And these two parts are respectiuelly repugnant to the two fundamentall requisites of al good Lawes

Lawes: to wit, *Equitie* and *Vtility*. For it is against *Equitie*, that one Member of a *Common-wealth* should bee more free then another of equall ranke and condition. And what can be more contrary to *Publique Vtility*, then that some one or few persons, should sway the price of any thing vtefull to the *Common-wealth*, to their owne *Enriching*, and the *Common Losse* of other men? And hecre it is to bee well obserued, that vnlesse these two parts concurre in a *Monopoly*: it cannot truely and properly bee so called, nor ought it so to bee accounted. And therefore *Althusius* following *Decianus*, saith well of that restraint of the *Common Liberty*, which we call *Suit of Mill*: which compelleth men to vse this or that *Mill to grinde corne*, and none other: that it doth onely *Sapere Monopolium*, Sauour of *Monopoly*: but that it is not truly and proper-  
ly

*Althusius polit.*  
ap. 32.  
*ib. Decianus*  
rest. crim.  
ap. 21.  
*Meno h. lib. 2.*  
s. 369.

ly a *Monopoly*. For in that case of *Suit of Mill*, vnlesse there be a greater Tolle or recompence exacted for grinding, then at other Milles, it falleth onely within the first part of a *Monopoly*, to wit, of the *Restraint of the Publike Liberty*; but not within compasse of the other part, the *Setting of the Price*. But for this *Restraint of the Publike Liberty of Commerce*, it may bee so ordered by the *Wisdom of the State*, that it may bee both *Lawfull* and *Beneficall* to the *Common-wealth*. Which assertion, because it may seeme strange to some, I will make euident by *Good Authoritie* and *Examples*. *Peter Martyr* that famous light of the Churches of the *Gospell*, defendeth the restraint of *Solomon*, that none should buy *Horses of Egypt* without his *Licence*, to bee *Lawfull*. And of this kinde is the *Preemption of Tynne heere in England*, granted by *HIS MAIESIES Gracions*

P. Martin I.  
Reg. c. 10. &c.

*Gracious Letters Patents* to some few, with restraint of all others: which I dare boldly affirme is not only *lawful*, but very *beneficiall* also to this *Common-wealth*. For therby our *Thrice Noble Prince* receiueth a good revenue, and the *Tinne* of this Land is sold for many thousand pounds a yeaire more in Forrein parts, then otherwise it would, to the great increase of the *Commonstocke* of this *Kingdome*. Also the Law of this *Realme* alloweth, that if any man inuent a new Art, beneficiall to the *Common-wealth*, hee may haue a Patent to vse that Art solely, with restraint of all others for seuen yeaeres: as well in recompence of his industry, as for the incouragement of others, to studie and inuent things profitable for the publique *Symbiosis*. The *Statutes* of the *Kingdome* restraine from the exercise of sundry *Crafts*, all such as haue not serued an apprenticeship

prentis hood vnto that *Art* which they would exercise: to the end that those *Artes* might be brought to better perfection, and the things made, might be good and seruiceable for those that buy and vse them.

The restraint of the *Publique Libertie*, is sometimes exercised by *Priuate Authoritie*: sometimes by *Publique*. Which distinction is made by the *Emperour Zeno*. *Inben-  
mus ne quis pro sua autoritate, vel  
sacro elicito rescripto, &c. Monopoli-  
um audeat exercere.*

Cod. lib. 4. Tit.  
59.

The former is practised, when any one or more, haue by their owne priuate contracts, gotten any *Commoditie* or matter of *Commerce*, wholly into their owne hands. Of this kinde are the examples aboue cited out of *Ari-  
stotle*.

The latter is, when by *Publike* authority, the liberty of the subiect is

is restrained: which is done, sometimes by the *Prerogative of the KING*: sometimes by *Act of Parliament*.

The *Former*, by dispensing with a generall Law in some point, and applying the dispensation to some one or few, with restraint of others. The *Latter*, by prohibiting all, but some one or few persons to vse the benefit of the Law in some point or other.

For dispensing with the Lawes, it is without question, that the KING hath power to dispence with a *Penal Law*, when it prohibi-  
teth that which is not *Malum in se*. For the *Parliament* hauing made a *Statute* with intent of the *Publique good*: yet the same by reason of something not foreseen at the making of the Law, may prove verie prejudiciale in the Execution. And then the *Malum prohibitum*, as the *Lawyers* speake, may be dis-  
penced

penced with by the KING. Thus the Parliament hauing prohibited the exportation of white Clothes vndrest aboue the price of foure pound the Cloth: the obseruation of that Statute was found by experience to be very prejudiciale to the Trade, and free vent of the Cloth in forreine parts. Whereupon Q. *Eliabeth*, granted a Speciall Licence to the Fellowship of the *Merchant Adventurers*, to transport all sorts of white Clothes vndrest, with a *Non obstante* to that Statute. And although all other men stood lyable to the Statute still, and were restrained, yet the *Vtilitie* that hereby arose to the *Common-wealth*, did farre exceede the restraint of the *Publike Libertie*. For within few yeares after the granting of this Licence, the vent of Cloth in forreine parts increased to twice as much, as formerly it was during the strict obseruation

33. H. 8.

Anno 6. Eliz.

of

of the Statute. Other like dispensations of Statutes, I might instance : as that of the 28. H . g. concerning the retailing of *Gafgoigne Wines* at two pence a quart : which is dispensed with, by a Licence to the *Company of the Vintners* : but these may suffice for euery mans ynderstanding of this kinde of restraint.

For *Prohibition by Act of Parliament* : such is the Act whereby all the subiects of this Realme, excepting such as are of the Corporatiōn of the *Muscovy Company*, are forbidden to trade into any part of *Russia*. Also that of 3. Jacob. concerning *Artizan Skinners*, whereby all but the *Company* are forbidden to buy and retaile some sorts of Skinnes. In these and the like, the *Parliament* maketh restraint of the *Common Liberty of Commerce*, and the same restraint is againe released, not vnto all, but to some persons

sions or *Corporations* by *speciall Exercise and Promise* of the *Act of Parliament*.

The *Later kinde of Restraint by Publique Authority*, is when that which seemeth by the Lawe to be free to all, is by some *Patent or Proclamation of the Prince*, prohibited to all, sauing some certaine *Corporations*, or persons specially excepted and authorized in the same *Patent or Proclamation*. Of this kind are generally reputed all *Corporations of Merchants*, which are not confirmed by *Act of Parliament*. Which are generally reputed to carry with them a restraint to others, of that *Liberty*, which the Law doth seeme to offer to all in point of *Commerce*. Whence it is that so many pleade the *Freedome of subiects, and Pressfe or rather Oppreſſe* that plea of equity, that it is equall that all subiects should bee alike free to bee *Merchants* in all

Trades. To whom I answer, that first there is no good *Equality* in it, because it is against the *Publique Vtility*, that all should bee Merchants at their pleasure. For that's not equall, that may seeme profitable to one, and bee hurtfull to many. *Atque ipsa utilitas iusti proprie mater & aqui*, as Horace speaketh. And yet what point of *Equity* is broken, when the freedome of Societies is so carryed, that it is open to all men vpon equall termes; that is to say, either by seruice or purchase? Otherwise it were very vnequall, that one man should serue for his freedome, or buy the same: and another man should haue it for nothing. If this point were well thought vpon, I presume the *Gracious Grants* and *priuiledges* of H i s *Maiestie*, conferred vpon *Societies*, would not seeme so much a *Restraint* of the *Common liberty*, as a prudent ordering.

ring and accommodating thereof vnto the *Publique Vtility*. For it hath euer bee[n] a *Policy* of this State, to redue the *Trades* of *Mer-chants* of this *Kingdome* into *Cor-porations* and *Societies*, for the aduancement of *Trade*, by the bene-fit of order and gouernment: well foreseeing that there cannot bee any greater *Bane* to a *Well-gouerned Common-wealth*, then *Ill-gouerned and Disorderly Trade*. Whereof I shall haue fitter occasion to speake in the next Chapter, when I come to treat of the *Inconueniences* of the want of gouernment in *Trade*. So that in this case the general rule must be this; that such a *Restraint* of the *Publique Liberty*, as is before mentioned, is alwayes to be allow-ed, when the same is recompenced with a *Publique Vtility*. According to that of *Tacitus*, *Omne magnum exemplum habet in se aliquid iniqui, quod utilitate publica contra singu-las*

TACITUS.

*los compensatur.* Also the liberty that the Law seemeth to giue the subiects in Trade, is to bee vnderstood, of imploiment *Within the Kingdome*, not *Without the Kingdome*. For what liberty can a Nationall Law giue to a Forrein Trade vnder a Forreine Jurisdiction, when the liberty or restraint thereof dependeth vpon those Forreine Princes and States where that Trade is tollerated? Therfore the Law may giue the subiect Liberty *Within the Land*, but it is the KING that must enable men to trade *Without the Land*. For all the Trades of the Merchants of this Kingdome into Forrein countries, are grounded vpon the Amity of the KING, and the Treaties of Peace contracted by the KING, with the Kings and Rulers of those forreine parts, at his owne charge, and by His own Authority, without the assistance of His Parliament. And therefore it hol-  
deth

deth good congruity, that the KING by His like Authority, may haue the disposing and ordering of such His contracts at his owne pleasure.

The second part of *Monopoly* remaining, of the *Setting of the Price* at the pleasure of the *Monopolist*, to his *Priuate gaine*, & the *Publique losse*. This *Gothofredus* calleth the *Forme of a Monopoly*. And in truth it is the very *Soule* and *Accomplishment* thereof. And he or they that haue this power ouer the price of the thing they negotiate, may well be said according to the notation of *Monopoly*, from ~~mine~~ and ~~mines~~, to *conuerse alone*. For in so doing, they so liue, as none can liue by them, in respect of their singuler gaine in this kinde: Contrary to that honest Prouerbiall rule of the Dutch, that men must *Leuen ende Laeten Leuen*: So liue as other men may Liue by them. But here I

*Cod. 4.59.*

cannot but discharge all those *Corporations* of this *Kingdome*, of this part of *Monopoly*, which afford to euery particular *Trader* thereof, the managing of his owne stocke, in buying and selling as hee can, without any combination with others. In which it is as impossible as vnusuall, for any to haue command of the pricke of their *Commodities*: because there is such a multitude of *Traders* of the; and euery man is at liberty to buy or sell, without any rule by any gene-rall order, or meanes to hold one price. But the greatest suspition of *Monopoly* in *Corporations*, is in such as Trade in *Joint stockes*. Whereof if there be any that tradeth in a *Joint stocke*, and hath the *Sole* buying or selling of any *Commodity*, and buy and sell the same *Jointly*, as by one person or common factor, such is guilty of *Monopoly*.

For

For particular men, they may also commit *Monopolizing*: either by procuring *Patents* by misinformation of the State, for the *Sole Importing* or *Exporting*, buying or selling at their owne prises, to the restraint of the *Common Libertie*, and the *Publique Utillity* of the *Kingdome*: or else when some one or few, without any Authoritie, doe ioinc together to engrosse and buy in a *Commodity*, and sell it out againe at their owne price. Of the former kinde, are those *Catalogues* of crying *Monopolies*, which His Maiestie in His *High Wisedome* and *Grace* damned in His *Princely Proclamation* of the tenth of *July* last, in the xix. *yeare* of His Maiesties most happy *Reigne* ouer this *Kingdome*: Many of which were abused in the *Practise*, from that which they appeared to be in the *Institution*. And here a pretty question occurreth. When a

*Patent* is granted to a certaine person or persons, so as he or they haue power to licence others to exercise some kinde of *Commerce* solely, and consequently with command of the price: the question is, who is then the *Monopolian*, whether the *Patentees*, or their *Assignes*? In this case I suppose, that both the one and the other commit *Monopoly*. For first, the *Patentees* make their price at their pleasure vpon their *Assignes*, and they againe vpon the *subjects*. So that here is *Monopoly* vpon *Monopoly*: like your *Salt* vpon *Salt*, *Interest* vpon *Interest*, or the *Decompositum* in *Grammer*.

In the latter, some sorts of Trades-men in *London*, are said to offend. Which being matters of Generall note, and willing to auoid offence, I will passe by such particulars. And this shall suffice for the *Definition* and *Distribution* of *Monopoly*.

Cap.

## CAP. IIII.

### Of want of Government in Trade.

Such is the *Forme of Trade* considered in the *Strict Use* or *Abuse* of *Government*, by way of *Monopoly*. It now remaineth briefly to shew the *Too Loose Use* thereof, by *Vngouverned Trade*.

It is a *Maxime* in the *Mathematiques*, that *Rectum est Index sui & obliqui*. And the want of *Gouernment*, cannot better be demonstrated, then by the benefit of *Gouernment* it selfe. For thereby the *Common-wealth* hath beene much aduantaged, both in the encrease of the natvie Commodities of the *Kingdome*, and the aduancement of their vse and price in *Forreine parts*: and also in keeping the forreine

reine wares at a moderate rate within this *Kingdome*. This will be yet more perspicuous, if we cast our eye first vpon the seueral *Societies of Merchants* which trade *under Gouernment*: and then on those which trade *without Gouernment*. For *Contraria iuxta se posita, magis elinceant*.

The Merchants-Adventurers.

In the first place therefore consider we that *Ancient* and heretofore *Famous fellowship of the Merchants Adventurers of England*. Hath it not by their politique rule and order, eaten out the *Societie of the Hans-townes of Germanie* and the *Merchants of the Entercourse of the Low Countries*, in those trades, which a long time they enjoyed in this land? And whereas those of the *Hans*, vented in *Germany*, only a matter of *sixe thousand* of our *Clothes* yeerely and at low prises: and held this *Realme* as it were beholding vnto them for their shipp-

ping: yea vpon some discontent for denying of them priuiledges, durst offer some hostilitie in the time of Edward the fourth. Whereas the *Merchants-Aduenturers* by their *Charters*, granted from time to time by the *Princes of this Realme*, and fauoured by *Parliaments* successiuely; by their order-ly mannaging of their trade, haue supplanting the trade of the *Hanses* in *Germany*: and brought the said *Sixe thousand* vented by them in *Germany*, vnto *Thirtie thousand* Clothes yeerely & at great prises. And it is worthy to be remembred to their *Honour*, that seruice which the *Merchants-Aduenturers* did to the *State* in *Anno 88.* when they supplied the *Nanie Royall* with a whole ships lading of *Powder and Shot* from *Hamburgh*: which came luckily euuen *in articulo temporis*, when there was a very great want thereof. These also haue from time

time to time employed and bred vp many worthy Masters of ships and Mariners: and built many Tall, warlike and Seruiceable shippes: which as they themselues also, are at all times ready to doe seruice to the KING & STATE vpon all occasions. None of all which they had euer beeene able to haue done as particular men, in a loose, distracte, and disorderly trade.

The East-  
India Com-  
pany.

The Musco-  
uy Company

Great benefit also hath arisen from the *East-land Company*: who haue wonne like ground of the *Hanses* of the *Baltique Sea*: and do employ in that trade a great number of proper *Shippes and Men*.

The *Muscoy Company* also by the benefit of *Gouernment*, besides their imployment of many proper Ships and Men, haue discouered the passage by the *North-Cape*, as also of *Greenland*: and done many other seruices to the *State*: which as particular men, they could never haue performed.

The

The Leuant  
Company.

The *Leuant Company* likewise by their trade vnder *Gouernment*, hath built a great strength of warlike, Tall & Lusty Shipping, which they employ in that trade: and by their industry haue wonne from the *Italiants* the trade of the *Leuant*: the Commodities whereof were before brought into this *Realme* by *Argosies* to the encrease of *Forreine* shipping, and at *Deare* rates: and is now reduced to the *Natiues* of this *Kingdome*, to the encrease of *Shipping*, and the benefit of the *Publike*. Which without *Gouernment* and good order, had been impossible for them to haue done.

The French  
Company.

The *French Company* also, though but lately reduced to *Order*, haue reformed many abuses in that trade, in maintaining the *Natiue* Commodities of this *Kingdome* in much better estimation, and in keeping the *Forreine* at moderate prices: and in employing greater shipping,

The East-  
India Com-  
pany.

shipping, then at any time before,  
Which were impossible for them  
to effect singly, without Societie.

Lastly, for the *East-India Com-*  
*pany*, whereof I am preuented to  
say what I might, by two severall  
discourses published in print, the  
one by that worthy & rarely qua-  
lified Gentleman *S<sup>r</sup>. Dudley Digges*  
*Knight*, the other by that discrete  
*Merchant M. Thomas Mun*: yet  
this I say, that this *Great and Noble*  
*Societie* by the benefite of *Govern-*  
*ment*, hath set on foot a very *Migh-*  
*tie Trade*, farre beyond any other  
*Company* of this *Kingdome*: and  
accordingly hath excelled in *Great-*  
*nesse of shipping*, and making *Ma-*  
*riners of land-men*, beyond the ex-  
ample of any other *Corporation*:  
and had not *Envy* thought that  
*Trade* too great a *Treasure* for this  
*Kingdome*, doubtlesse they had in  
*Increase of Trade*, excelled all the  
*Companies* of *Merchants* in this  
*Commonwealth*.

But

But here the ordinary obiection encountereth me, that in *Germany*, *Spaine*, *France*, *Italie*, and the *Netherlands*, there are no such *Companies*, nor *Restraint of Merchants*, as here in *England*: and yet that those *Countries* thriue better in their Trades, then we in ours. I answer, that if it be granted, that they haue no such *Companies* nor *Restraints* of any, and that they thriue better in their trades then we; yet it will not follow, that this their better thriuing is because euery man is at libertie to be a *Merchant* at his pleasure. This is the *Fallacy* which the *Logicians* call *tu pudiens et dicens, Non causa pro causa*. For if that were the cause, why then should not our *Spanish Trade*, that hath no *Company* nor *Restraint*, prosper better then the other Trades which are *Gouverned in Companies*? whereas to speak as the truth is, *This Trade & These Merchants*, are the most miserable

The obiection answered, that the Merchants of other countries trade without gouernment, which is examined by a particular enumeration of diuers Countries.

of all the other *Trades* and *Tradesmen* of this *Kingdome*, and all through want of *Gouvernement*: thorough whose sides the *Commonwealth* suffereth, and hath already lost many Millions in value of the *Wealth* of the *Weale-publique*, as I shall shew anon. But to the *Assumption*. I deny that the *Merchants* of those *Forreine Countries*, trade without *Gouvernement*. For *Germany* hath anciently had one *Society*, or *Corporation of Merchants* in all their *Sea-townes*, called the *Society of the Hans*, before noted: as their houses of *Staple*, yet standing at *Bridges in Flanders*, *Antwerpe in Brabant*, *Nouogrode in Russia*, *Bergen in Norwya*, and the *Steelyard in London* can witnes. Which trade of theirs flourished, as long as it continued vnder *Gouvernement*: but hauing lost their *priviledges*, partly by their own *Stragling*, and partly being ouertop't by the flourishing

As first Germany.

of the *Merchants Adventurers Trade*, their Trade is now almost quite fallen to the ground.

For *Spaine* and *Portugall*: all men know that their *Sea Trade* is little, sauing to the *East* and *West-Indies*. And those Trades are carryed with *Gouernement*, and farre more restraint then ours.

For *France*, there are not (that I know) any *Companies* of *Merchants* for forreine parts. Which I take to bee the cause, why those *Merchants* shipping, is of so small burthen, and of as little sufficiency for seruice. Which is an effect of a stragling vngouerned Trade.

For *Italy*, that consisteth of so many severall *Jurisdictions*, that it were impossible to make a generall *Corporation* for any one kinde of *Sea-trade*. For example, were it not in vaine for *Genoa* to make a *Corporation & Orders* for Trade, whilst *Florence* held a contrary course? It

Spaine and  
Portugall.

France.

Italy.

G were

were certainly all one, as to haue a *Company* of Merchants for *Spaine* at *London*, and the *West-parts* left loose to Trade without *Order* or *Gouernment*, which were a meere mockery. But the Trade in many parts of *Italy*, being carried by *Families*, and euery *Family* being as it were one Person, there is a kind of *Gouernment* in their Trades, and the same performed with merueilous credite, policie, and iudgement.

The Nether-  
lands.

The *Low Countries*, by that *Uni-  
on* which is of the feuerall *Townes*  
and *Prouinces* vnder the *States Ge-  
nerall* (which neuerthelesse is as  
much, and endureth as long, as  
euery feuerall *Prouince* and *Towne*  
listeth,) haue of late yeeres erected  
their *East India Company*, and the  
like for *Guiny*, and are in hand  
with the like for the *West Indies*.  
Also the *Cloth-buyers*, the principall  
*Merchants of Holland*, haue lately  
obtained

obtained *Octroy* so termed, which is *Privilidges & Immunitiess* of the *States*, to assemble themselues, and to keepe Courts, and make Orders for their Trade; and principally to confront & oppose the *Merchants-Aduenturers* Trade, vpon some differences, lately fallen out betwixt those *Cloth-buyers* and the said *Company* about the *residence* before noted. For their other Trades of *Germany*, *Poland*, *England*, *France* and *Spaine*, they rather wish then finde it possible, to ioine the severall *Townes* in one Rule and Order. And who so conuerseth with that *Nation*, shall find that they very much complaine of the disorders of their Trades, for want of that kinde of *Gouernment*, which many of them take notice of here in *England*: and some of them of late haue desired instructions from hence in that behalfe. Besides all this, these people as

G 2 they

they are borne and bred in an *Vnited Country*, so doth their nature and disposition encline much to an *Vnion* and *Communion* in Trade. Insomuch as oftentimes they are able to worke their feates by *Confederacy* and *Combination*, against an *Incorporation* in our *Nation*. For they wisely consider, that their interest is inuolued in the *Publique*: where, in our *Nation*, men commonly preferre their *Particular*, to the *Common-good*.

And thus hauing answered the obiections against *Corporations*, of *Merchants* and *Gouerned Trades*, and shewed the many and manifold benefits arising to the *Common-wealth* thereby: It is now easie to shew the Iniury and Inconuenience to this *Common-wealth* by the want of *Gouernment in Trade*. Those that Trade without *Order* and *Gouernment*, are like vnto men, that make *Holes* in the bottome of that

that *Ship*, wherein themselues are *Passengers*. For want of *Gouernment in Trade*, openeth a gap and letteth in all sorts of vnskilfull and disorderly persons : and these not only *Sinke* themselues and others with them ; but also *Marre* the Merchandize of the land, both in estimation and goodnessse : then which there can bee nothing in Trade more preiudiciale to the *Publique Vtility*. And to make good these particulers, I take this for a ground: *Nemo nascitur artifex*. Which as it is true in the occupations of *Artizans* : so is it much more true in the *Trades of Merchants* : wherein there is so great variety of difficult points to bee learned, before a man can learne his *Stucke*, as the Dutch-men speake, or be his *Craftis master*. And how can the *Merchant*, that hath no skill in his *Commodity*, looke to it, that the *Maker* performe his

G 3 part?

part? Or how can a falsified Commodity, hold his estimation and vse? The ill experience whereof, is not more remarqueable in any of His Maiesties subiects, then in those that trade into the *Dominions* of the *King of Spaine*, without *Order or Gouvernment* in Trade. For at the beginning of His Maiesties most happy Raigne ouer this *Kingdome*, this Trade by His Maiesties *Princely fauour*, was made a *Corporation* and *Societie* of *Merchants*, and flourished vnder *Gouvernment*. And then the new *Draperies*, and other the *Nat�ue Commodities* of the *Kingdome* were maintained in their estimation and goodnesse at *Home and Abroad*: But soone after by the clamour of some who preferred their owne liberty, to the vtility of the publique, and by some misinformation giuen the *Parliament* of that time, this *Company* after it had flourished

two yeares, was dissolued, and euer since exposed to confusion and disorder in Trade, and is become a receptacle and *Rendes-vous* for euery Shopkeeper, Stragler, and Vnskilful person: and may serue for a liuely representation of the hopes that may be expected, by such a loose trade, as many now daies so much desire, not rightly conceiuing or considering the benefit of *Gouernment*, nor the Inconueniencies that doe perpetually accompany trade in the want thereof. Which in the Effects will be more *Perspicuous*, to which in their Order we now proceede.

## C A P. V.

*Of the Effects of the former  
Causes as they concerne  
the KING.*

**S**VCH were the *Causes* confide-  
red in the *Matter and Forme of*  
**G 4** *trade*

trade. The *Effects* follow: which doe either concerne the KING, or the *Common-wealth*.

Such as are the *Causes*, such also must needs be the *Effects* arising from the same: and those doe either respect the KING in point of *Honour*, or in point of *Revenue*: and both in the *Matter* and *Forme* of Trade.

Effects to the  
King in point  
of Honour.

In point of *Honour*, there is a relation to the KING from the *Matter* of Trade, considered *Generally*, or *Specially*.

*Generally*, in the generall neglect of all trades, by temerous, rash, and litigious suites of law: whereby the *Peace* of the *Kingdome* is disturbed, the *Justice* thereof abused, and in both the KING dishonoured.

Or *Specially* in some speciall *Commerce* of this *Kingdome*, abused by the KING's Subiects, or Strangers. By the KING's Subiects, in the *Drapery* of the *Kingdome*, when

His

HIS Māiesies Seale of Armes, which, as I said, is, *Testis omni exceptione maior*, shall be dishonoured by false Cloth and other Manufactures, that are vnworthily honoured therewith: and whereby, those that buy the same both *within* and *without* the Land, are perswaded the same is good and true, when the same is vtterly false: which is a great indignity offered to the KING.

By Strangers, in the *East India Action*, and the matter of *Fishing*. In the *East India Action* certaintely the KING'S Honour is interessed; not onely to protect his subiects against the Injuries done them by the Dutch in the *East Indies*; but also to maintaine the Glory and Renomme, of HIS *Sacred Fame*, which hath heretofore beene Illustrious euuen vnto the *Heathen*: which some haue dared to doe what they could to obscure. The

*Fishing*

Fishing hath also reference to the KINGS Honour: for it is a Royalty of the Crowne, which the KING in Honour cannot but protect.

There is also an Effect that extendeth it selfe to the KINGS Honour in the Forme of Trade, as it is too strict, or too loose. Too strict, in respect of Monopolies, wherein the Prerogatiue of the KING is abused, and therein HIS Honour also, by those that thereby seeke to priuiledge and Patronize things vnlawfull.

Too loose, in the disorderly Trade of the subiects out of Government. For those Stranglers that haue not beene in our Countrey, nor seene the Order of His Maiesties Government, must needs Ex ungue Leonem, guesse at the Soveraigne by the Subiect: And like to Archimedes who drew the whole pourtraiture of Hercules body, by his footstep onely found in Mount

Mount Olympus, proportion the Royall and Regall Gouernment of His Maiestie At home, by the deportment of his subiects Abroad. And as the Orderly Trade of Merchants is an Honour to the KING, when the same is contained within the listes of Gouernment; so the contrary cannot choose but produce a quite contrary effect.

In point of Revenue the KINGs treasure is diminished, in the Matter also and Forme of Trade. In the Matter of Trade, eyther in the General course of Trade, or in some Particulars. In the Generall, the great want of money, and decay of Trade throughout all callings and conditions of men, must needes cause a great diminution of His Maiesties Revenue, both in His Customs and Supplies. For the Customs, those perpetually rise and fall with Trade: And for Supplies, the subiects beeing impouerished

In point of Revenue.

shed through want of Money and decay of Trade, are disabled to doe that seruice to His Maiesy, which otherwise they would be willing, and heretofore haue beeene able to performe, in flourishing times of Trade. And if our experience hereof had beeene in the ~~Supplie~~ and not in the ~~desire~~, in the *Contemplation* only, and not in *Action*: we had been much more happy in this Kingdom and Nation.

In the particular course of Trade, it shall content me to instance onely the *East India Action*, and the *Fishing*, before referred to the KINGS Honour, here to His Revenue. By the *East India Action* there is a very great losse to the KING in His *Customes*, by the losse of all the *Custome* which that Trade would haue produced in all this time: and of the *Encrease* also of *Trade*, which that employment had brought with it, which would have

haue yeelded to His Maiesty a great *Increase of Customes* answerable to the same. Of both which if we had not beeene depriued, certainly His Maiesties *Ferme of His Customes* had yeelded *Many Thousand pounds a yeare*, more then now they haue done.

By the *Fishing*, the *Customes and Tolles* which are vndoubtedly due to His Maiestie for the Strangers *Fishing* vpon our *Coasts*, together with the encrease of Trade, and consequently of *Customes* thereby also, wold amount to so great a value, that I cannot wonder enough, that the same hath beeene neglected all this while.

And lastly in the *Forme of Trade*, the *KINGS Revenue* is mightily diminished, when by the disorder of Trade, the very course of Trade is inuerted, and therein the *KINGS Customes and Subsidies* also.

## C A P. VI.

*Of the Effects of the former Causes  
as they concerne the Com-  
mon-wealth.*

From the KING, come to the Kingdome. Wherein there are also manifold Effects of the precedent Causes, both in the Matter and Forme of Trade.

And although in the very same things, wherein the Honour and Revenue of the KING are inuested, the Wealth of the Common-wealth is also interessed; yet the same may otherwise be distinguished, that so they may bee made the more perspicuous and cleere to euery mans iudgement.

The Effects then that arise out of the Matter of Trade and fall vp

Effects to the  
Common-  
wealth Actiu-  
and Passiu.

on the *Kingdome*, may be saide to be either *Actiue* or *Passiue*. *Actiue*, when they are done by *Our Selues*: *Passiue*, when they are done to vs by others. *Actiue*, in the vse of *Law*, either *Too much*, or *Too little*. *Too much*, in *Suits of Law*, whereby one subiect vexeth another: which make this peaceable *Kingdome* seeme to be at *Warre* within it selfe. For whilst men are thus at *Deadly Feude* in *Law*, by the losse of their *Times*, and *Trades*, and *States*; the *thrift* of the *Common-wealth* must needes bee neglected. *Too little*, in the *Non-Execution* of *Lawes*, which tend either to the enlargement of *Clothing*, or the restraint of the *Excesse* of the *King- dome*. The *Former* is, either in respect of the *Illsearching* and *Sealing* of Cloth, or in the *Transportation* of the *Materials* of our Cloth before mentioned. In the *former* of these, the *Merchants Aduenturers* can

can give you an account of Tenne thousand pounds a yeare at least losse to this *Commo-wealth*, by the Tare or abatements vpon the Cloath in forreine parts, for the false making and sealing thereof: Besides the other *Effects* of the decay of the *Drapery* it selfe, and other Trades depending thereon, the losse whereof is vnualuable. In the *Latter*, every man is sensible of the losse to the *Common-wealth*, in robbing it of the *Materials*: whereby not onely our *Draperies* are *Impaired*, but the *Forreine* also are thereby much *Impa-  
ned*.

Also the want of restraint of the *Excesse* of the *Kingdome*, in *Vsurpation* and *Prodigality*: the one beeing a *Viper* in a *Kingdome* that gnaweth through the bowels thereof: the other a *Canker* that fretteth and wasteth the stocke, in spending the forreine wares, more then it ven-  
teth

teth of our owne : both and either doe produce intollerable effects in a wel ordered *Kingdome* and *Common-wealth*.

Or *Passiue*, in the ill *Effects* that fall vpon the *Kingdome*, in things done to vs by *Others*. And that either by *Friends* or *Foes*. The *Former* is done by *Imposition*, or *Vsurpation*. By *Imposition*, in the *Merchants Adventurers* *Trade* in *Holland*: where there is lately taxed vpon a Pack Cloth 9. *Gilders*, vpon a long Cloth 18. *Gilders*, and vpon a fine Cloth 24. *Gilders*, which is 18. 36. and 48. *Shillings* of our monney. And yet neuerthelesse they free their owne Countrey Cloth of all manner of charge ; nay, they giue encouragement to the makers thereof by many *Priniledges* and *Immunitiess* : whereby it is more then manifest that they do what in them lyeth, to *Plant* their owne *Draperies*, and to *Supplant* H ours

ours, to the infinite disaduantage of this *Kingdome*.

By *Vsurpation*, those Friends of ours, depriue vs of our *East India Trade*, and *Fishing*, which here againe occurre, and offer themselves for this purpose also. By *the Former*, the *Common-wealth* hath not onely been dispossessit all this whil: of so great a Stocke, as is that of the *East India Company*, but of the employment and encrease of Trade also, that thereby in all this time would haue accrewed vnto this *Kingdome*. And it is to be feared, that their policy is not onely to depriue the *Company* of their Stocke, but the *Kingdome* also of the *Trade*: which they think too great and glorious a *Fortune* for this *Common-wealth* to enjoy, and the onely hope of their's. And hence it is that the *Restitution* is so hard to be had, because they think by detaining it, and spinning out the

the time, they shall in time *Weary* and *Weare* vs out of that Trade: And so in the meane while, by *Plowing vp* those *Indian Seas and Soyle* with our *Heifers*, they may at last *Reape* all the *Haruest*, and possesse and dispossesse at their owne pleasure, to the wonderfull enriching of their *Common-wealth*, and the impouerishing of our's.

By the latter, to wit, their *Fishing upon our Coasts*, the *Common-wealth* looseth that which they gaine: which is merueilous increase of *Trade*, of *Shippes*, and *Marriners*. Whereby their *Nauigation* is mightily *Strengthened*, their *Marriners* *multiplied*, and their *Trade* encreased: Of all which this *Common-wealth* is depriued, and their's enriched.

By *Foes* also this *Common-wealth* is lamentably *Passe*, in the *Cruelty* done by *Turkish Pirats* vp-on our *Men* and *Ships*, and *Goods*.

The grieve is lamentable, the losse intollerable.

Lastly, there are ill Effects that fal vpon the *Common-wealth* in the *Forme of Trade*: and that in respect of *Monopolies*, or *Vngouerned Trade*. By the *Former*, this *Common-wealth* is deprived of that true liberty of Trade, which belongeth to all the subiects: when the *Commodity* of some few, is preferred to the publique good.

By the *Latter*, which is most remarqueable in the Trade of His *Maiesties* subiects into the Dominions of the *King of Spaine*, and the *Mediterrane Sea*; the Trade of this *Kingdome* consisting in *Bayes*, *Perpetuanoes*, *Kersies*, *Waxe*, *Tinne*, *Lead*, and other the *Natiue Commodities* of this *Kingdome*, is betrayed into the hands, both of those with whom we are in *Amitie*, and others that are with vs in *Enmity*. The one taketh aduantage of our *vn-merchant-*

merchant-like courses for lacke of order: The other, of our Shippes sent foorth stragling for lacke of Fleets: and both through want of Gouernment in Trade. Whereby the *Perpetuanoes* and other *new Draperies* haue by little and little bin made worse and worse, so that now they are become quite out of vse, the *Trade lost*, the *Traders ruined*, the *Manufactures by other Nations supplied*, the *Nauigation hindered*, by the losse of many worthy men, and *Seruiceable Shippes*: In all which, the *Decay of Trade* is exceeding Great, the *Commonwealth's losse Infinite*.

## C A P . VII .

*Of the Remedy for all the former  
Causes of decay of Trade.*

H Aving shewed the many and manifold *Causes* of the decay of Trade in the *Matter* and *Forme* thereof: It remaineth now to present the *Remedy*. Which according to the precedent Method, I will apply vnto all the particulers in their order. Onely the *Remedies* for the *Effects*, I shall present in the *Causes*: for the *Causes* being remoued, the *Effects* must needs cease, according to the common *Maxime* in *Philosophy*, *Sublatâ causa tollitur effectus*.

In my former distribution I considered the *Causes* of the decay of Trade, in the *Matter* and *Forme* thereof: and in the *Matter* I insisted on *Money* and *Merchandize*. The *Causes* of the want of money, I shewed some to be *Immedias;* some

some Mediat or remote. The *Immediat* Causes, I noted to be such, as either hinder the *Importation*; or such as cause the *Exportation*; and both in the *Vnder-valuation* of His Majesties Coine. The *Remedy* offer's it selfe, which is double. First, how it may be got: and next how it may be kept. *The former* may be done two wayes: By Raising of the KINGs Coine; and by making current *Forreine Coines* at equall value. Wherin it is to be obserued, that the more the *Coynage* is abated, the lesse the *Coyne* it selfe need to be raised. *The latter*, to wit, the keeping of *Money* within the land, may also be done 2. waies: By another maner of Execution of the Statute for Employments then heretofore: wherein there is some reason not to expresse my selfe as I might: And by His Majesties *Princeely and Prudent Negotiation*, with the *Princes* of our Neigh-

The Remedy  
of drawing  
money into  
the KING-  
dome, must  
needs be the  
raising therof.

And by ma-  
king forreine  
Coines cur-  
rant at like  
value.

four Countries, the States of the v.  
nited Prouinces especially, to keepe  
a more constant course in the va-  
lues of their Coines. Neither of  
which can be done by that *Par* of  
Exchange, which is now againe in  
agitation, and hath taken more then  
twenty yeeres to bring it to perfe-  
ction. Wherein, *absit invidia ver-  
bo*, that I say, there is neither *Pa-  
rity*, nor *Purity*. For it is not the  
rate of Exchanges, but the value of  
monies, here lowe, elsewhere high,  
which cause their Exportation:  
nor doe the Exchanges, but the  
plenty or scarcity of monies cause  
their values. Or if I should grant  
that to be the cause which is not:  
yet it doth not follow, that because  
the Stranger, like enough, would  
be a deliuerer heere of money at a  
high rate, that therefore the Eng-  
lish must take it. And then the  
consequence will be ill: for if the  
rate be such as the *Taker* like not,  
then

then the *Deliueryer* is yet more thrust vpon the exportation. But I leaue this Projec<sup>t</sup> to whom it is committed, with this, that his opinion seemes to be *eiusdem fari-  
ne*, with another of the same, in his *Canker of Englands Common-  
wealth*, in these words: *And it were  
to be wished, that our Cloth were sold  
at so deare a rate, and according to  
the price of forreine Commodities,  
that thereby other nations would  
take vpon them to make our Clothes  
themselues: which might easily bee  
remedied, by selling our woolles the  
dearer, whereof they must make them.*  
Which seemes to haue in it much  
more *Dutch* then *English*, to de-  
priue this *Kingdome* of so Royall a  
Manufacture, whereby so many  
thousands of poore families, are  
maintained in the same: as if hee  
would cure one Canker with an-  
other, contrary to our *Saniours Ar-  
gument*, that Satan cannot cast out  
Satan.

*Canker of  
Englands  
Common-  
wealth*, p. 46.  
published in  
*An. 1601.*

Satan. But I returne to mine owne *Station*: and therein to answer the obiections that doe occurre the raising of *Money*: which are wont to be principally, either the continuall *Raising* of it, to follow the *Rising* of forreine Coine; or else the ineuitable losse that thereby will fall, *Generally* vpon all men in the endearing of all things; and *Particularl* ypon *Landlords* and *Creditors*, in their rents and contracts.

The obiecti-  
ons agiinst  
raising of  
money, an-  
swered.

For the continuall *Raising* of the Coine, that will be needless, if the meanes be sufficient for executing the *Statute for employmets*, whereby the *Money* may be kept within the land when we haue it. And for the deatenesse of things, which the *Raising* of *Money* bringeth with it, that will be abundantly recompen-  
sed vnto all in the plenty of *Money*, and quickning of Trade in euery mans hand. And that which is e-  
quall to all, when hee that buye's  
deare

deare shall sell deare, cannot bee said to be iniurious vnto any. And it is much better for the *Kingdome*, to haue things deare with plenty of *Money*, whereby men may liue in their feuerall callings: then to haue things cheape with want of *Money*, which now makes euery man complaine.

Lastly, for *Landlords* and *Creditors*, their losse is easie to be prevented by *Prouiso*, that the *Contracts* made before the raising of the *Monies* shall be paide at the value the *Money* went at, when the *Contracts* were made: according to the disposition of the *Cinill Law* in this case: *Valor monetæ considerandus & inspiciendus est à tempore contractus, non autem à tempore solutionis.*

The raising also of the *Coine*, would raise the price of *Plate*: whereby either there would bee lesse superfluity that way, or else more

Gallius 2. lib.  
Obseruac. cap.  
73.

more old *Plate*, which perhaps in some mens hands is kept vp for *Treasure*, would be brought out, to be molten into *Coine*.

The Mediate or Remote Causes of the want of *Money*, I obserued to bee either *Domestique* or *Forreine*. The *Domestique*, Generall or *Speciall*. The *Generall*, the great *Excesse* of the *Kingdome*, in consuming the *Commodities* of forreine Countries in such abundance, to our owne losse. And amongst those, the great *excesse* in *Tobacco* is none of the least: which if it might seeme good to the High Wisedome of His *Majestie*, to restraine, or at least to giue a tolleration of the *Virginia* and *Barmudo's* only: there might be a great deale of *Pietie* and *Policy* shewed in this *Remedy*. For in the one respect, it would tend to a great enriching of that plantation, which so happily succeedeth through Gods blessing: and

A Remedy  
for excesse.

and in the other it would aduantage the KING and the Kingdome, in the redresse of the disorder of the Spanish Trade, and in bringing in Treasure in stead of that Toy, more then the Rent that is now raised to His Maiestie for the same,

The Superfluity of other Commodities may bee restrained by lawes Vestiary and Sumpthuay, according to the example of Germany & other our Neighbor Countries.

The Speciall Remote Cause of our want of Money, I noted to bee the want of our *East India Stocke* in the Common-wealth. The Remedy wherof, is in the Princely Power and Gratiouse Fauour of His Maiestie to apply at His pleasure, to this Languishing body. And if His Sacred Maiestie will vouchsafe to apply His Gratiouse Mouth, to this Mouth: His waking Eye, to this Eye: His powerfull Hand to this Hand: then surely this fainted Body

A Remedy  
for want of  
Money in the  
remote cause  
thereof.

A Remedy of  
the Warres of  
Christians.

Body will receiue *Breath* and *Life*, from the powerfull influence of so *Great a Maiestie*, and reviue also the many other *fainting Trades*, that are fallen in it. The *Forreine Remote Causes*, I obserued to be the *Warres in Christendome*, or the *Trades maintained with ready Money Out of Christendome*. The former, either cause the *Exportation of Money*, as do the *Warres of Christians*: or hinder the *Importation thereof*, as doe the *Warres of Pi- rats*. A *Remedy* in the former of these I know none, besides that blessed disposition in His *Majesty* to spare no *Cost* to make *Peace*: which hath made His *Fame* shine as farre as the *Sunne shineth*, and shall last as long as the *Sunne and Moone endureth*: and as sure as the *Lord is faithfull*, will be remembred on His *Posterity* for euer: Besides this I say, I know none, but *Patience* and *Prayer*: that God would

would auert the heauy Judgments  
at this day on the Christian world,  
and giue vs grace to consider *Our  
peace*, in this *Our day* thereof. A  
Remedy in the latter, may be either  
by reducing of the stragling trade  
of His Majesties subiects into the  
Dominions of the *King of Spaine*,  
into *Government*; wherby they  
also might goe in Fleetes, as other  
gouerned Companies doe, and  
the better defend themselues a-  
gainst so *Common* and *Cruel* an eni-  
my: or else by seeking restitution  
of our wrongs in this kinde, where  
it may be had: so farre as it may  
concurre with the *Honour* of the  
KING, to whose Great and Prin-  
ces judgement, I submit the same.

*The Remedy for the Exportation  
of Money out of Christendome* by  
the Trades before mentioned, de-  
pendeth much on the good Con-  
clusion hoped for, betweene the  
Dutch and our *Nation*. Whereby  
not

A Remedy of  
disorderly  
Trade.

A Remedy  
for the ex-  
portation of  
Money out  
of Christen-  
dome.

not only the *Indian Commodities*, which in those Trades are the principall, may be bought much better cheape, and consequently spare a great deale of the *Treasure* now issued out for the same: but also, the *Native Commodities* of either Country, and as much as may bee of euery Country, may be brought into *Trade* and *Traine* with the *Indians*, and aduanced in their vse and price: that so at last in stead of Money for Wares, we may giue Wares for Wares according to the Law and nature of *Commerce*. And this good conclusion betweene the *Dutch* and *vs*, is the rather to bee wished, and the more to be hastened, because the subtily of the *Indians* is great, in taking aduantage of this vnhappy *Faction*, or rather *Fraction*, that is fallen betwixt *vs*. For those that haue trauelled the *Indies*, and obserued those people can tell, that the *Indians* doe ascribe

ascribe so much to the light of their vnderstanding, that they doe account the rest of the world blinde in Comparison of them. Only they vouchsafe to the people of *Europe* this honour, to call them *One Eied men*. Which also *Maffei* us taketh notice of, in his History of the *Indies*, that those people dare beyond modesty thus to brag; *Chinenes duos habere oculos; Europeos unum; & quod hominum est reliquum, cæcutire.* That the Chineses haue two Eies, the Europians one, and all the rest of the people of the world are blinde. And indeed they doe approoue themselues to be *Quicke-sighted* enough: for they are the *Antipodes* of *Christians*, and are in scituation farthest remote from them, and yet can finde the Meanes, to pry into the *Mines* and *Treasure* of the Christian world. And therefore I say, it is high time that the *Dutch* and *We* left *Darting*

Ioan. Petri.  
*Maffei*us Hist.  
*Ind. lib. 6.*

I at

at one another, and so ioine together, that as with one *Hand*, and one *Heart*, and if they will needs haue it so, *with that one Eie*, we may collect and contract our sharpest fense & sight into it; that as it is said, some *Monoculists*, by the sharpnesse of the fense drawne to one Eie, see better with that, then both: we may at last put this remedy in practise, that we seem no longer blind men, to those *Indian* people. But herein on both parts, are we humbly to implore *His Maiesties Regall Intercession*, that these differences, betwixt the *Dutch* and *Us*, may no longer *Hang in suspence*, but at last be drawne to that happy and hopefull *Period* wee haue so long looked & longed for. That so the *Maiesty* of the *KING*, arising like the *Glory* of the *Sun-rising* vpon this our *Horizon*, may dispell and disperse all the tempestuous *Mists* and *Fogges*, that haue obscured

red the same; and lend such a glorious *Light* and *Life* vnto this *Orbe* of ours, that *They & We*, like louers and friends fallen at oddes, may be redintegrated, renewed, and re-united, in vnsaigned *Amitie* and *Vnity*, that the name of *Hostilitie* betwixt *Them* and *Us*, be neuer hereafter told in *Gath*, nor publish't in the streets of *Ashcalon*: And that the Publike complaints aswell of their\* *owne* people, as *Ours*, may no longer come vnder the view and censure of the world.

Another Remedy of this kinde, may bee His Maiesties gratiouse protection of the Persian Trade now so happily set on foote: that so neither the Enuy of any at Home; nor the Power or Policy of any abroad, supplant vs in the same. Whereby the Cloth and Tinne, and other the Native Commodities of this Kingdome, may be brought into vs and Commerce a-

\* In a Translation out of a Dutch Copy, lately published in Holland by the Dutch themselves: in the face or Title whereof, these words are v-  
ed: *That notwithstanding the extreme wrongs done by the MAIORS to the English Nation, Trading to the East Indies; yet it is the Justice of God, they thrive not with it themselves.*

Printed 26.  
June, 1622.

Another Re-  
medy of the  
former kinde.

mongst the *Persians* also. Which through Gods blessing, and his *Majesties Royall Assistance*, may be a means to draw the whole Trade of the *Persian* silke into this *Kingdom*, and make it the *Magazin* thereof, for the supply of other Nations: to the weakening of the *Turkes* power, the increase of Trade in this *Common-wealth*, and with it *His Majesties* *Customes*, the *Nauigation*, and employment of the poore: to the Great Honour of the *KING*, and enriching of all *His Kingdomes*.

And so much for the *Remedies* about the *matter* of Trade in *Money*; the *Merchandize* followeth. Which I considered *Jointly*, or *Apart*. The things that hindred the whole Trade, I noted to be *Deficient*, as the want of *Money*, or the *East India Stocke*, which have their *Remedy* before: or *Efficient*, as *Vsury* and *Litigious Suits of law*, to the *Remedies* whereof we now proceede. The *Remedy for Vsury*, may be

plenty of *Money*. For then, men will haue no such cause to take *Money* at interest, as when *Money* is scant. For as it is the scarcitie of *Money* that maketh the high rates of interest: so the plentie of *Money* will make the rates low, better then any Statute for that purpose. For although in the *Netherlands*, it is lawfull for a man to take twenty in the hundred if he can get it: (wherein it seemes the Author of the Tract against *Vsury* was misinformed,) yet there, commonly money is let at 6. and 7. in the hundred, by reason of the plen-  
ty of *Money*.

Or there is another Remedy for *Vsury*, in giuing liberty to the sub-  
iects, if so it may seeme good to His  
*Maiesties High Wisedome*, to buy  
and sell, and to transport Billes of  
debt from man to man: according  
to the Custome of *Germany* and  
the *Low Countries*. Which is found

Another Re-  
medy for V-  
sury.

to be an excellent meanes to supply mens wants in course of trade; and tendeth also to the enlarging thereof. And for the *Extorsion* vp-  
on the poore aboue noted: if a stocke of Money were raised in manner of a *Lumbard*, or otherwise in *London*, and in the *Countries* where much poore depend on Clothing, and else-where where there is cause, whereby the multitudes of poore wherewith the *Kingdom* swarmeth, might be from time to time supplied for a small consideration; it would certainly giue great encouragement to the poore to labour, it would set on worke many fatherlesse children that are ready to sterue, it would benefit the *Common-wealth* by their labours, and it wou'd be an acceptable worke to *Almighty God*, so to supply their wants, and not to suffer the faces of the poore to be ground by the extorsion of any.

And

And I am perswaded, that euery good man would be willing, either to giue, or to lend, toward the rai-ling of a stocke of *Money* for this purpose.

For *Litigious suits of Law*, if men bestowed halfe that study and cost in trade, which now adaiers is spent in temerous and rash suits of Law; surely the benefite that thence would arise to the *Common-wealth*, would equall or exceede in value, that which is spent in Law, which I thinke cannot be valued. The *Remedy* requireth great considera-tion, for such is the *Cause*.

That the *suits of Law* in this *Kingdome* are now infinitely in-creast, to that they were in elder times, I thinke it is out of question: The *Quere* is about the cause thereof. *Litigious suits of Law*, may seeme anciently to haue beene re-strained, either by *Sureties*, or *Fines*, or both. *Of the Former* there is

Remedies for  
litigious suits  
of Law.

yet a defaced print in the Common-Pledges of *Doe and Roe*, Which were of old the names of true and reall sureties, but are now become formall only, and faigned names of Course and Solemnity. Whence also it is, that in stead of Reall sureties in *London*, faigned sureties are deuised from the dwelling of the party *Plaintife*: As for example: if the plaintiffe dwell in *Cheape-side*: they enter for his Sureties vpon the Record of Court, *John Cheape*, and *Richard Side*. And in like manner where soever else the *Plaintife* dwelleth.

Of the Latter, to wit of *Fines*, the vse of them both in the *Kings Bench*, & *Common-Pleas*, continueth vnto this day. In the *Kings Bench* the *Fines* are not so ancient, for those began in the 8. yeare of His Majesties Happy raigne ouer this *Kingdome*: neither are they of like value to those of the *Common-Pleas*.

Where-

Whereof His Maiestie made then a Graunt to certaine Patentees for terme of yeares. But in the Common-Pleas, the Fines vpon Originall Writs, are held by the learned in the Law, to bee as ancient as the Common-Law it selfe.

Now whether the vse of Sureties, or the Institution of Fines, were inuented for the restraint of *Litiuous suits of Law*: or the Diffuse and inequality of them, tendeth to the encrease thereof; I humbly leaue that, to the wisedome and iudgement of the Reuerend Judge, and others learned in the Law: least I seeme ~~αιρεπομην των οικιας οικονομην~~. Neuerthelesse there seemes to me, to be a print of them, in the Lawes and Customes of Forreine Nations. For which, if you please, let vs heare MAIMON a great RABBI. HEBRAEI, *litigiosum hominum genus*, saith he, *duplum rependere coegerunt, qui debitum scienter denegaret.* Also

מורה  
נברכין  
Maimon. lib. 3.

Bodin. de Rep.  
lib. 6.

Also FESTVS POMPEIVS, cited by BODIN. Romani decimam partem eius rei, que in controuersiam veniret in priuatis, aut qui tam in publicis iudicijs, imperabant. Ac licet Romani in Republica libera, Vectigalia & tributa imperare sibi difficilimè paterentur, Vectigalia tamen Iudiciaria patienter tulerunt.

In Part. iuris.  
De Actionib.

Also HOTTO MAN. Romani Sacramentum constituerunt, certam viz. pecuniae summam, ut qui iudicio viciisset, suum sacramentum auferret, victi autem ad ararium rediret.

De Rep. lib. 6.

And lastly BODIN. Carolus nonus Vectigal Iudicarium ad cohibendam litigatorum hominum indomitam atque effrenatam licetiam imperauit. Quo vix ullum afflictis ararij opibus utilius, & Galliae Imperio litium innumerabili multitudine oppresso, splendidius cogitari poterat.

There is also in France an excellent

lent restraint of Law suits, by a *Law Merchant*, established in *Roan, Lyons, and Tholosa*: whereby the other higher Courts of Justice are eased of those Knotty questions that often fall out in matters of *Commerce*, which are harder to bee determined by the learned in the Law, and not so hard for Merchants and men of Trade.

Like to which, is that of the *Court of Conscience*, and the office for *Pollicies of Assurance* in London. The one granted by an Act of Parliament, in the 3. yeare of His Majesties happy Raigne, the other by the Statute of 43. Eliz. And both are executed by *Merchants* and men of Trade; though in the latter the Statute ioyneth certaine Ciuill and Common Lawyers with them in Commission, to assist them when there is cause: because such Assurances are grounded on the Ciuill Law. By which

which meanes His *Majesties* other Courts of Justice are eased of the multiplicite of *Questions* that might arise by suits of Law of this kinde.

And thus hauing been bold to make this short Relation of my poore obseruation herein, I most humbly submit this *Remedy* to the High wisedome of His *Majestie*, to dispose thereof in such Manner and Measure, as the Nature and Number of the suits of Law, at this day in this Kingdome doe require. In the restraint whereof, His *Majestie* shall haue great *Honour*: His *Kingdome* *Peace*: the *Judges* *Ease*: the *Subjects* *Quietnesse*, and the *Common-wealth* increase of *Trade*.

Remedies for  
Ordinance.

The Trades considered *Apart*, I reduced to such, as tend to the *For-tification* of the *Kingdome*, or *Mainte-nance* of *Trade*. The former I no-ted to be *Ordinance* or *Munition*.

In

In which case the *Philosopher* gi-  
ueth good Counsell, *deinde cum pa-  
cione, pacis est etiam pacifica. Sic aman-  
dum tanquam sis osurus, sic oportet  
odisse tanquam sis amaturus.*

Bias:

*The Reme-  
dy for Fi-  
shing.*

The latter I reduced to *Fishing* and *Clothing*, as the *Nurseries* of Trade. For the *Fishing*, the infinite treasure that Strangers search out of our Seas, the variety of Trade that thereby they purchase, the multitude of *Mariners* they breed, the Fleets of Shipping they main-  
taine, me thinkes should euery of them apart, or all of them to-  
gether, be vnto vs as so many prouo-  
cations to rouze vs vp to the exer-  
cise thereof: Whereby His Ma-  
iestie might receiue such a Tolle or  
Custome of them, as other Princes  
doe in like case, and be once againe  
Lord and Master of the Seas, for all  
the dispute of the Author of *Mare  
liberum*: and the Native subiect en-  
couraged by some Immunity or  
Priuiledge,

*Qua non pro-  
funt singula,  
multa invant.  
De remed.*

Priuiledge, to lay hold on that benefit, which God and Nature hath brought home to our doores.

For the *Clothing*, that also is a point of *State* and *great consequence*. The *Causes* of the decay whereof, I obserued to bee either *Domeſtique* or *Forreine*. The *Domeſtique* ſome *Past*, ſome *Present*. In which former, it may perhaps ſeeme ſtrange, to ſpeak of a *Remedy* for a thing past. Wherein the best Remedy I can thinke of, is, to be warned by those harmes, not to diſturb or diſtract Trade vpon any ſuggeſtione, though neuer ſo ſpecious. It is a ſafe rule, that in *Rebus nouis constituendis evidens eſſe debet utilitas*. And in *Proiects*, though they promeſe much, yet the vtility is commonly *Contingent*, which may be, or may not be. But in the mutation of the natuſall course of Trade, there ought to be *Perspicuity* and *Apparency* of *Evident*

*Evident Vtility* : Else a *Breach* may be sooner made in *Trade* then can be *repaired* : and the *Current* once *diverted*, will hardly bee *revolued*, into it genuine *Source* and *Course* againe.

The present *Domestique Causes* of the Decay of *Clothing*, I considered in the Trade vnder the *Clothier*, or vnder the *Merchants*. Vnder the *Clothier*, I noted the *Ill making* and *False sealing* of Cloth: and both through the *Non-execution* of the Statute of 4. of the KING. The abuse wherof is growne to be very great, and the reformation hath beene by H 13 *Maiesties Proclamations* and otherwise, so much and so oft attempted of late yeares, and nothing therein effected, that it seemeth a very difficult matter to reforme the same. Neuerthelesse if it may please *His Maiestie*, to commit the care of the execution of the Statute, to some of the *Principall*

The Remedy  
for Clothing.

The Remedy  
for Clothing.

Examples of  
Worcester, Col-  
chester, and  
Canterbury.

cipall Cities and Townes in the Clothing Counties, where Broad Clothes, Kersies, and Perpetuanoes are made; and to make them the *Ouerseers* mentioned in the Statute, instead of those ignorant and negligent *Searchers*, with reasonable allowance for their paines; I am confident it would proue a singular Remedy. For we haue not onely the example of the *Low Countries*, where this course is taken, but also here with vs: as Worcester for that sort of Clothes, Colchester for Bayes, and Canterbury for Sayes. In all which places the former abuses are remoued by this means; and the Clothes, and Bayes, and Manufactures of those Cities, triumph in great credit and estimation. Which execution of the saide Statute, is the rather to be committed to the care and charge of the principall Cities and Townes in the Clothing Counties; because

by

4.0, 5. P. O  
M. S.

by ancient Statutes not repealed, all Clothes and Kersies ought to bee brought to the next City, Borough, or Towne Corporate, to be sealed, before they be put to sale. And if such Clothes so sealed, proue defectiue, that Corporation or Township that so hath sealed them, shall forfeit the whole value thereof.

The reformation of which abuse will redound to the benefit of the Clothier, as well as the Merchant. For none is more hurt with false Cloth, then that Clothier which maketh true Cloth: because his markets are alwayes hurt by the cheapnesse that false Cloth may be afforded at. Therefore to facilitate this Remedy, I haue made a collection of all the principall Cities and Townes in the Clothing Counties for this purpose, as by a list thereof, fixed to the end of this discourse may appeare, that so a

K worke

A Remedy  
for the ex-  
portation of  
Wools.

worke of this nature be no longer deferred, wherein the Honour of the KING, and the Benefit of the Publique are so much inuolued.

Vnder the *Merchant* I obserued the Cloth-Trade to suffer at *Home* and *Abroad*: At *Home*, either by exporting the Materials of Clothing, or by Ore-lading the Cloth-Trade with charge. The Remedy in the former, were to lay a restraint of exportation of Wools and Wool-fels out of *Ireland*, and to quicken the execution of the Statute for that purpose in *England*, by encouraging the discoverers of such abuses.

The latter is the Sur-charging of the Cloth Trade, either generally or specially: this last, in the Impositions and Imprest monies imposed by the *Merchant Adventurers*: which as it is a charge laid vp. on the Drapery of the Kingdome, I conceiue, vnder fauour, is a matter

that

that trencheth into the Supreme power and dignity of the KING, and is peculiar to HIM alone. And if for Government, or other iust causes in *Societies* and *Corporations*, there be a necessity of paying of debts, or defraying of necessary charge; I should thinke it better policy to spare the *Cloth*, and other the *Natiue Commodities* of the Kingdom, and to implore His Majesties fauour, to leuy such charge vpon the *Forreine Commodities*: according to the Counsell of Stephanus, *Si Vectigal nouum emitari non potest, tunc onereantur merces peregrine, que ad luxum magis quam ad necessitatem faciunt.* And this I conceiue would be a good reme-  
dy for easing the Cloth Trade of the present charge vnder the Mer-  
chants: which would also bee a  
meanes for paying of their debts, with a little more length of time, and a great deale of encourage-  
ment,

A Remedy  
for the charge  
upon the  
Cloth.

Stephan lib.  
Senten.

ment, both to Clothiers and Merchants in the Cloth Trade.

And *A broad*, if it appeare vpon examination, that the Residence of the Merchant Aduenturers at *Delft* in *Holland* be inconuenient for the Trade: As *H I s Maiesie* was graciously pleased to give them that liberty for a tryall, so it may please *H I s Maiesie* to dispose thereof, in some more fit place for their's and the *Publique good*.

The *Forreine Causes* of the Decay of the *Drapery*, I noted to bee *Generall*, as the *Warres*; or *Speciall*, as the great *Imposition in Holland*. The one is the worke of *God*, the other of the *KING*, to remoue the same. To whom I recommend them both.

A Remedy  
for Monopo-  
lies and too  
strict Trade.

And thus farre for the Remedies in the *Matter of Trade*, considered in *Money* and *Merchandize*: the *Forme* followeth in *Gouerned* and *Vngouerned Trade*. In the *Forma*

I obserued a *too strict*, and in the latter a *too loose* forme of Trade. The Remedy in the One, if it seeme good to the high wisedome of His Maiesie, may be *Prinatise*, in racing and rooting out the name and vse of *Monopolies* from amongst this Nation, as His Maiesie hath royally begun in that His Gracious Proclamation before mentioned. And to free and open the course of Trade, where now it is vnequally stopt, to the encouragement of the subiects, and the benefit of the Publique.

In the other *Positive*, by disposing the Trades of His Maiesies subiects that are now distracted; into *Order* and *Gouernment*. Whereof none hath more need, as hath been shewed, then those that Trade into the Dominions of the *King of Spaine*. Whose Trade the rather calleth for redresse, because it exporteth Cloth and other the Ma-

A Remedy  
for *too loose*  
Trade.

Cic. de Legib.

nufactures of the Kingdome, and importeth Treasure, the life of Trade : In both which there is now a marueilous great defect, and Trade in all mens hands become so poore and leane, that it doth scarce, herere ossibus. For where Trade is disordred, and the Traders vngouerned, there they are like a house deuided, which cannot long subsist : according to that of the Orator, *Nec domus illa, nec Ciuitas, nec Societas, nec Gens, nec hominum uniuersum genus stare, nec rerum natura omnis, nec sine imperio mundus ipse potest.*

μίγη σοφῶ Θεῶ δῆμο.

The Principall Cities and Townes, for execu-  
tion of the Statute for searching and Seal-  
ing of Cloth, are in Coun-  
ties,

Sixe leste

Three grea-  
ter

Wiltshire

Salisbury. Wilton.  
Westbury. Trubrigde.  
Wotton-Basset. Deuizes.  
Malmesbury. Chipnam.  
Castlecomb. Calne.  
Bradford. Bromhil.  
Beckinton. Warminster.

Somersetsh.

Bath. Wells.  
Frelliford. Taunton.  
Philips-Norton. Frome.  
Somerton. Wellington.  
Bridgewater. Ilmister.  
Axbridge. Glastonbury.

Glocestersh.

Glocester. Tedbury.  
Stroudwater. Dursley.  
Wotten-vnderhedge.  
Ebley. Witcomb.  
Winchcomb. Thornbury.  
Teuxbury. Cirencester.

Oxfordshire. Bulford. Witney.

Worcesters. Worcester. Kidderminster

Herefordshire. Hereford. Lidbury.

Watwickshire. Warwicke. Couentry.

Deuonshire. Exeter. Tanton.

Hampsh. Southampton. Portsmouth.